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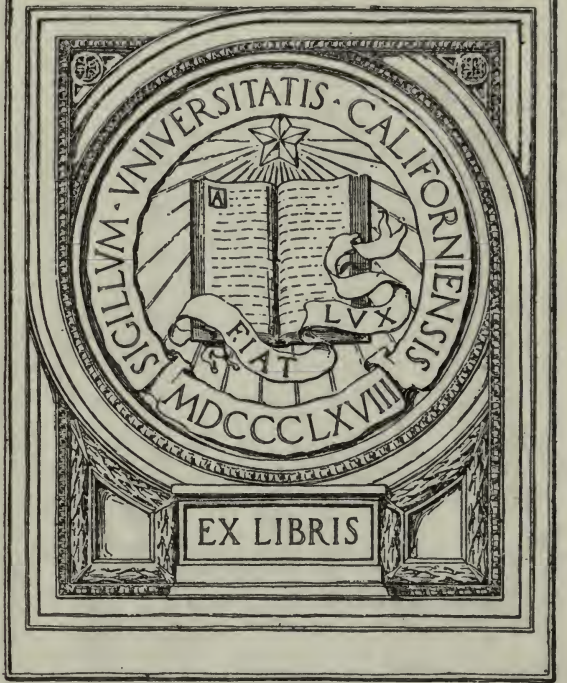
JACOB VOORSANGER MEMORIAL



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# THE

# MOSAIC SYSTEM

IN ITS

# FUNDAMENTAL PRINCIPLES.

BY THE

REV. DR. LOUIS SALOMON,

MINISTER OF THE CONGREGATION RODEF SHALOM, AT PHILADELPHIA.

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הגו סיגים מכסף ויצא לצרף כלי !

"Take away the dross from the silver and there shall come forth a vessel for the finer."—*Proverbs* xxv. 4.

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## DEDICATION.

TO THE

PRESIDENT AND DIRECTORS

OF THE

CONGREGATION RODEF SHALOM,

IN PHILADELPHIA.

Impressed with the conviction, that it has always been your noble zeal to improve the condition of our youths; it is my heartfelt desire to express to you my gratitude publicly, and to avow by these lines, how well I appreciate your unceasing perseverance and energy, manifested by the assistance which you have so kindly lent me in the achievement of the useful projects that have been lately realized with such admirable success.

Thus, you will permit me, Gentlemen, to dedicate

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this small volume to you, cherishing the hope that it may answer the end for which it was undertaken.

If so, I shall be happy and proud to say, that I have given my mite to promote the welfare of my brethren in faith; and with a thankful heart to the Almighty, I shall feel satisfied with the assistance you have given me in my efforts.

With due regard,

Yours most respectfully,

L. SALOMON.

*Philadelphia, August*, 1841.

# PREFACE OF THE TRANSLATOR.

I was desired about two months since, by the Rev. Dr. Salomon, to translate the present work from the German manuscript. In undertaking the task, I did not depend much on my own competency as a translator, but on the assistance of a kind friend who is an American scholar. Though I am certainly tolerably familiar with the English language, I am far from believing that my knowledge of it is so perfect, as to make it advantageous for me to appear before the public as a translator. The knowledge which I have of the German, joined with the perfect mastery which my friend (whose name I am not permitted to mention) has of the English, not to speak of his own familiarity with the German, persuaded me that the translation would not lose by a comparison with many which are acknowledged to be at least good ones. If he who is disposed to censure should find here and there something which might be better, it is hoped he will consider, that it was *necessary* to finish the whole work amid a press of other business, in the short space of eight weeks, and that it

is easy to find fault with every translation, though it may be tolerably difficult to execute one.

It is due to the kindness of the Rev. Isaac Leeser* that these printed sheets have been carefully and properly corrected. This saved me a considerable trouble and a great loss of time, and I consider it my duty to return to him my best thanks for his disinterested labour.

May then the work be judged indulgently, and the meritorious labours of Dr. Salomon be crowned with that success, and the pains which he has taken receive that reward, which they so richly deserve.

Gustavus Remak.

*Philadelphia, August*, 1841.

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* The translator having mentioned my name as having assisted in editing this work, it seems necessary for me to say, that I honestly endeavoured to do justice to the work of the learned author; but that owing to my want of practice in poetical writing, or perhaps because I have no poetical ear, I have not been able to revise the poetry scattered through the book in a manner satisfactory to myself. As, however, the merits of the work do not depend upon this part so much as upon the general excellent arrangement and fidelity to the Scriptures, and our accepted mode of interpretation, I trust that Dr. Salomon will reap a plentiful harvest of public approbation for his well-intended and pious labours. I. L.

# PREFACE OF THE AUTHOR.

As the glorious sun, though he blesses all, does not shed his beneficent beams over all the inhabitants of the earth at once; as he permits some to enjoy their midnight slumbers, while to others he dispenses the light and heat of noon, as he, in quitting the horizon of one portion of men, invites them to rest, whilst by his dawning light he announces to others the new commencing day; so does the blissful light of true enlightenment illumine, warm, and fructify only a portion of mankind at the same time. *Individuality, character, inclination, circumstances, habit and opinion*, form together a whole, in which man, so to say, moves in an element or an atmosphere of his own, which alone he finds convenient and agreeable. Legislation phlogisticates this atmosphere, or deprives it of its phlogiston with iron hand, and mixes it with nourishing oxygen or deadly azote, according as it in its principles regards the earth, in reference to its intelligent occupants, as the daughter-land of the great heavenly state, and causes the enactment of laws which tend best to connect this life with the spiritual existence hereafter; or as it separates our two states of existence by a procedure resulting from selfishness in the enactment of laws.

*Nowhere* has this mighty influence of the laws of a

country on the progress of civilization been more displayed in living examples, than in this happy America. If we limit our view to it as the nursery of so many blessed seeds, which evidently are nourished by the blessing of Heaven, we shall everywhere discover these seeds as expanding in blossoms, exhibited in the progress to perfection produced by education; and they promise many noble fruits, if God will but cause them to advance to maturity, by the expanding light of truth. Under the conviction that whatever comes short of the contemplated improvement of the people, can effect but little good, public schools have been every where instituted with paternal zeal, yet with the tenderest regard for the freedom of conscience. Here systematic education is already ennobling the rising generation. All hurtful results are carefully prevented by the tried and benevolent assistance of those to whom the superintendence and instruction are entrusted. Hence I shall the more rejoice, if I have succeeded to contribute my mite in this great undertaking. It is my intention, by means of these pages, to present to my companions in faith, as well as I am able, a general outline, according to which our youths of both sexes* should receive instruction, from their infancy till the age of ripening reason, when they are to make a decided and public profession of their faith, and stand prepared for the holy solemnities of confirmation.

For if the peculiarity of human nature consists in its continually advancing onward to what is divine; if by

* God, in his requirements of mankind, has made no difference between the sexes.—*Compare Deuteronomy* xxxi. 12.

its capacities, its impulses, wants, connections, and the gifts it has received from nature, we already perceive its peculiar calling—freely and gladly to follow its destination; then are the solemnities of confirmation indisputably the most proper means to engage our whole attention, and to give a correct direction to our course of conduct during our whole lives, if its holiness be fully comprehended, and so solemnized as its dignity demands.

The place consecrated to God, (בה"כ) should serve to glorify Him. The minister who appears as teacher in the most pleasing department of the circle of his duties, should move with words full of religious fervour the hearts of his well-prepared pupils of both sexes, on the appointed day of that solemnity before the assembled congregation; and he should exhort them to cast a look into every fold of their hearts, and to carry this searching view from themselves into active life;* so that they may feel and know that whatever blessings are dispensed to them, whatever greatness is inherent in them, whatever holiness incites them, whatever excellence they attain, and whatever they are and have, are all the gifts of God alone. When they have thus seen the wisdom, the power, the goodness, the protection and the care of the Creator in the creature, in what is little and in what is great—when they have thus viewed God in nature, in themselves, in their dispositions, endowments, inclinations and infirmities, and

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* לעולם ולמד אדם ואח"כ יהגה !

Endeavour first to learn and then to think farther.—*Abarbanel in Nachlat Aboth*, page 200.

comprehended the object for which they were created; when the minds of the pious youths are thus attuned to beauteous harmony, their hearts opened and elevated, then may they come before the Almighty God, and from the fulness of their hearts make their confession of faith,* and solemnly declare the pure effusions of their souls.

My own conviction, based on experience, no less than the approbation of intelligent persons, with whom I have often spoken about the proposed plan, gives me the sweet assurance, that this small donation of mine will be pleasing and useful to all who have the weal of mankind at heart. A man who has formed his character according to the divine doctrines of nature, and of Holy Writ, stands in quite another relation to the world from him who clings to the letter, and is fettered by prejudices.

For the rest, although I am convinced that the method I have adopted to develope the subject matter is the safest, I might say the only true one, by which

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* I well know that in recent times the expression "acknowledgment of faith" has become a favourite. I beg permission, however, that I may remain true to my word (nothing is better rewarded) to think that acknowledgment of faith is an illogical expression, since knowledge requires no faith, and faith only steps in where knowledge fails, (See *Maternus Reus*, Lectures on Theoretical and Practical Philosophy, vol. i. pp. 66—68,) and because I dare not limit faith to knowledge, that is, things that are positively known. Human reason does not afford all that is requisite for our peace of mind, and what it does afford is not unquestionable certainty. Only *the heart* is the true altar whence the offering of perfect adoration, which alone is pleasing to God, ascends to heaven, *and not the head.*

man must be led from the world to God, and from God to the world, I nevertheless do not wish that these pages should in form and contents ever remain the same, since I am conscious that the performance, though attempted with honest intention, may nevertheless deviate considerably from the idea I had in view.

"*Take away the dross from the silver, and there shall come forth a vessel for the finer.*"

As in important moments the presence of several persons whose feelings and opinions harmonize is suitable and advantageous, I have arranged the dialogue sometimes for one, sometimes for several persons.

The doctrine of the duties, the exposition of the ten commandments, and the confession of faith, arranged according to the thirteen articles of the creed, I believe to have been clearly exhibited and proved to agree with the spirit of the holy Scriptures. If, however, for this object of the highest importance something yet remains to be performed, I throw myself upon the sense of duty of the learned, and urgently entreat them that, with their profound attainments, they will illustrate the subject yet farther, and propagate, as far as it is in their power, whatever good and useful they may find in this work.

Though I see the rights of man vindicated with heartfelt emotions, and do not wish to see his spirit bow to any thing on account of its antiquity: I could not but think it might be somewhat meritorious, to make a little journey through the supposed inhospitable deserts of the Talmud, to remove the pernicious prejudice which exists against that work, as if it were a com-

pendium of the most corrupt doctrines and principles. Whether I have returned crowned with success, my respected readers can candidly judge from the Hebrew passages in the notes of this work, all of which I have extracted and faithfully translated from the Talmud and its kindred works;*—it is therefore that separate notes have been added which contain the "*usus fructuum*" of my studies.

Such is the view, according to which I wish my book to be judged. Whether and to what degree I have succeeded in choosing my subject well, and adorning it, in so adapting my expression to the character of my subject, that it may appear complete in colour, drapery, incidents and background—whether it is expressive and easily comprehended—whether its light shades and darker tints melt into harmony—whether the colouring is true to nature, and maintains the proper proportions, may be decided before the public tribunal with approbation or disapprobation. If with the former, renouncing every panegyric, it shall sweeten the consciousness of the purity of my design; and if with the latter, I shall find sufficient comfort in "*ultra posse nemo obligatur.*"

Louis Salomon.

*Philadelphia*, Ab 25, (August 12,) 5601.

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* I must however observe, that it is possible that slight inaccuracies may perhaps be discovered in some few of the quotations; owing to the fact that I was not supplied with all the books from which the extracts are taken, and hence I had to rely, not rarely, on memory alone, which is naturally a source of error.

THE

# NATURE AND OBJECT OF FAITH.

When we compare man with the rest of nature, he appears to be an extremely weak and perishable, and yet a glorious and god-like member of the immeasurable creation. Weak, frail, and a stranger to himself, the mortal steps on the stage of this world, with waking desires and slumbering capacities. It would be impossible to wrest himself from his miserable condition, had not the all-merciful Creator permitted him to grow up under the fostering care of fond parents, who devote themselves, with tenderness and assiduity, to his helpless infancy. Thus safely led, he can gradually dispense with the assistance of others, and approach his condition of independence.

Such an independence, at least in a religious point of view, must have a commencement; and it is in many respects deserving of our earnest consideration, since by the aid of those infallible guides,

nature and religion, it is that quality which will lead us safely to our destination.

Even at the very beginning of the holy Scriptures, the first historian of the world, Moses,* informs us, that it was the pleasure of the Creator to call into existence the immeasurable All in six days. He, the Creator of the universe, whose almighty fiat, yea, whose bare will sufficed to form all out of nothing, could certainly have been able to create

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* After the Israelites had been 430 years (according to the reckoning of others, about half so long) through the tender, powerful intervention of Joseph, in happy separation in Egypt, (in the province of Goshen, which borders on Arabia and the eastern branch of the Nile; Gen. xlv. 10,—Faber's Archeology of the Hebrews; *Michaelis Supplementa ad Lexicon Hebraicum*, *pars* II., *pagina* 372,) where they dwelt and greatly increased, and preserved their nationality in the midst of strangers, a new reigning family, distrustful of the so long favoured singular people, threatened with tyrannical arbitrariness their independence. It was then that Moses (son of Amram and Johebed, born in Egypt in the year of the world 2369, died 120 years later in the land of Moab, on the 7th Adar, in the year 2496,—Exodus ii. 1, 2; Deut. xxxiv. 7,) was drawn out of the Nile by the daughter of the cruel king Achenchersis. (Exod. ii. 3—11.) An excellent education at the royal court developed the rare talents of the foundling, and the unjust and increasing oppression of his kindred inflamed his courage. He surmounted the powerful obstacles which rose in the way of his bold undertaking, and led the delivered people towards the promised land, but their persecutors to destruction. (Exod. xiv. 26—28.

our world entire and perfect in an instant, without finding the space of six days necessary thereto, if it had not been his holy purpose to teach us thereby, that we should make a daily progress by the steady, gradual, and therefore sure path of nature towards the high goal of our perfection. So the all-ruling Deity permits the mineral elements, protected in the bosom of the earth, to be gradually formed into mighty masses; so the germ in the seed is gradually developed into a perfect plant; so, care even the irrational animals for the fostering and protection of their gradually maturing young; and so also does the finger of God direct the helpless infant to its parents, who assist it in gradually acquiring the requisite bodily strength, and who strive to impart to it, with the assistance of instructors, a proportionate power of mind; and who must so strive, if they really wish to employ the best means to enable their child to attain the high destiny which is pointed out by man's distinguishing and excellent endowments.

This outward assistance must, in all the above-mentioned cases, finally cease. The human pupil also, according to the example of all nature, must physically as well as mentally, at some time stand alone, must have arrived at maturity, and become capable of being an integral part of the human race, of being a free, self-acting, independent man.*

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* See Pedagogical Aphorisms, by G. J. Schatt. Bamberg, 1815.

Such he generally becomes at different periods, fixed partly by nature, partly by religion, and partly by the state, in proportion as physical, religious, or political principles are concerned in the beforementioned maturity.

From this *philosophical* and infallible view of mankind in comparison with the rest of nature, the idea conveyed by the word *confirmation* distinctly arises.

"*Confirmation* is the religious rite of that period at which a person, being matured to powers of reasoning and penetration, decisively and openly adopts his religion, and is incorporated and confirmed as a worthy member of a religious society." According to the observances of every religion, the period for this rite occurs at the conclusion of some particular year of the individual's age. But as this necessarily presupposes a sufficient knowledge of the principles and precepts of religion, the duties of instruction begin much earlier. Hence it also clearly follows that confirmation is not an unmeaning, a merely outward form, but the blissful result of preceding endeavours.

*a.* It is the duty of the instructor to assist the pupil, by steady, careful and affectionate incitement, not by mechanically imparting, but by a genuinely Socratic method* in attaining a general perfec-

* Socrates, the Grecian sage, son of Sophroniskus the statuary, and the midwife Phæneretta, lived at Athens in the year

tion,* commensurate with his capacities, and a cul-

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of the world 3648. He raised himself above all the preceding and contemporary thinkers of his nation, particularly by having turned his attention directly to man, and his circumstances and destiny. He was properly the creator of practical philosophy. To a keen penetration, a correct judgment, a variety of knowledge, and a frequently astonishing clearness of perception, this teacher, so venerable for his sentiments and morals, joined also the difficult art of developing in their minds by questions, all that the scholars were to learn; so as to make it appear to them, that they had themselves discovered the truth. "In this I imitate my mother," he used to say jestingly; "she has ceased to bear herself, but she possesses the means of assisting others in bringing their offspring into the world. I also understand the office of a midwife; I ask and investigate till the hidden fruit of the minds of those who apply to me is brought into the world." The frankness, however, with which he removed the prevailing prejudice from his followers, brought upon him not only the hatred of the rulers, but even death. (See Mendelssohn's Phædon.)

* Perfection is the entire adaptation of a subject to its end. It is either such as a man is indebted for to nature only, (a natural gift,) or it is such as he may acquire by his own exertions. This last is only obligatory on him who can conceive it possible to attain it by his own exertions. As the effort of another, and the object of that effort, are not, and can not be mine, so neither can it be my duty to do that which another only can do. Accordingly, for whatever the teacher is to impart to the scholar, the scholar must have a susceptibility. Perfection cannot be imparted; it cannot be received from one mind by another; but it must result from internal activity, it must be of spontaneous growth. If the scholar then is to

tivation of the heart as well as the head* (that is of the faculties of will and reflection). And

*b.* It is the pupil's duty to attain by faithful perseverance, practical obedience and active zeal in acquiring, all things that can conduce to his temporal and eternal welfare.

The whole course of a good man's life must be steadily devoted to the service of God; that is, it ought to be so modelled, that all his actions, thoughts and feelings should give evidence of that willing obedience, heartfelt reliance, and devoted resignation to the will of the Creator, which are so justly due to his infinite goodness and holiness. Every deviation from this holy duty produces the most painful consequences: dejection accompanies the consciousness of our unworthiness, shame, every aberration;

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attain perfection, that is capacity for the free agency which has been spoken of, he must mould his own heart, he must bring his own powers into play, and acquire by his own agency capacity for action. The teacher must merely incite, guide, and assist the still unpractised scholar in discovering the truth for himself. By this means the perfection of the scholars will be advanced, it is true, but only indirectly and mediately; since their susceptibility for what is imparted is increased, and hence their intellect and power of perfecting themselves. התוכחה מביאה האדם לדרך החיים: = Guidance leads us into the path of life. (Kad Hakemach, page 50.)

* אין עושין נפשות לצדיקים דבריהם הם זכרוניהם ! Erect no monuments to the virtuous; their precepts are their monuments. (Talmud Hiero. Schekalim, Chap. 2.)

remorse follows ingratitude to God and man, and horror chills our hearts when we perceive our degradation caused by sin.* It is therefore clear, from the inward nature of man, that religious actions consist not merely in the observance of the prescribed ceremonial laws; but chiefly in understanding and reflecting on the object therewith connected, and in the conviction that to do good and to avoid evil, is our chief concern on earth.

In accordance with this high calling, the bountiful Creator has not only given us reason with which

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* *Levilicus*, *chapter* xxvi. *verse* 40. If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me.

41. And that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity,

42. Then I will remember my covenant with Jacob, etc.

*Deuteronomy*, *chapter* xxxii. *verse* 6. Do ye thus requite the Lord, O foolish people and unwise? is not he thy father that has bought thee? has he not made thee and established thee?

17. They sacrificed unto devils, not to God; to gods whom they knew not, to new gods, that came newly up, whom your fathers feared not.

18. Of the rock that begat thee thou art unmindful, and hast forgotten God that formed thee.

29. Oh that they were wise, that they understood this, that they would consider their latter end.

to distinguish right from wrong, good from evil, truth from falsehood—not only granted us moral faculties, those divine attributes by which even the child is guided in its actions, but has also given us the holy Scriptures as a visible guide which, if faithfully followed, will never let us go astray in this uncertain human life. As, then, the maturing man, that is, the child, is also supplied with reason and conscience by nature, it may consistently be expected that his thoughts and actions should accord with the divine decisions of these inestimable gifts. Hence every transgression, as for example, lying, stealing, disobedience to parents and superiors, inclination to idleness, deliberate mistreatment of others, and the like, are proportionably as punishable in children as in adults, since they must be considered the free authors of their transgressions.

But it is entirely otherwise with the practice of those positive duties, the observance of which is commanded us by laws, and which reason sanctions only on the ground that we owe to our superiors and benefactors the most undivided obedience, though we may but dimly perceive the cause and object of the precepts. The Pentateuch, that word of God, written down to bless all mankind by the immortal Moses, the authenticity of which, not only the whole human race, but chiefly the elevated sentiments and objects presented by it sufficiently prove, contains many and various precepts, the

spirit and intention of which, are important, and serve as a guide in practical life to the followers of the Old Testament; and not indeed because these precepts are so and not otherwise, or given in this and no other form, but because it would be a daring violation of the reverence we owe to the Supreme Benefactor, the Ruler of the world, if we, with the consciousness of finiteness and weakness, were to attempt to improve, question, or audaciously repudiate the arrangements which were certainly made with supremely wise motives.

The Deity reveals himself to the reflecting man in a thousand, thousand forms, but ever equally wise, equally good—ever divine. Hence all his precepts might have been given us in different forms, and relate to different objects, yet the wisdom and the goodness of the Giver would as undeniably shine forth, and the strictest obedience would equally ennoble us.

As then man consists of two parts—of an earthly body, which is mortal according to the eternal transition in all creatures, of beginning, continuing, and passing away (Psalm 104), and of a celestial, godlike, and hence entirely, in the undeniable sense, an immortal spirit,* his actions in the sphere in which he moves must be divided into,

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*הכל הולך לעופת שבא !
All goes thither whence it came.
*Ben Syra.*

*a.* The mechanical, which in religion constitutes the ceremonial part, and appears in outward forms addressed to the senses. And

*b.* The ideal, spiritual part, which alone imparts meaning and importance to the outward actions. As it is only the connection of the soul with the body, that makes man such as his Creator intended him to be, so it is also the connection of the spiritual with the physical part of his performances that makes these worthy of himself and pleasing to God.

As the letter, if the spirit does not animate it, is dead, so are ethics which attach importance only to outward deeds, and represent the intention, that soul of actions, as unimportant, the greatest curse that can rest on a people. Outward action, united with intention, is, according to the beautiful image of the holy Scriptures, (Proverbs vi. 23,) a light protected by a lamp, which guides us safely through the dark path of life to the place of our destination, while the light without the lamp, (inward devotion without the outward forms addressed to the senses,) would, by wind and weather, be easily extinguished —easily banished by outward disturbing circumstances and occurrences; and the lamp without the light, (the mere outward form without inward devotion,) would be an unprofitable, burdensome puppet-show.

For shining we design the lamp,
Yet it alone can never shine,
The wick must first with oil be damp,
And with its threads a flame entwine;
Thus understanding 's valueless alone,
Then let it make instruction's light to own!

He who places virtue merely in what is outward, and neglects the sentiments of the heart, undermines as it were the root of the tree of life.

Since, however, the ceremonies and precepts which are binding only to the followers of the Mosaic religion, are so manifold, and of such various significations, it may reasonably be expected that the pupil, after the age of confirmation, (which is fixed at thirteen years,) will satisfy all requirements, and no more confine himself to self-evident truths alone, but regard also the precepts of the church, (against the violation of which it was hitherto necessary for the parents to guard,) without requiring the assistance of others.

This also explains the apparent antinomy of the subjoined passages from the Bible.* For in neglect-

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* *Deuteronomy*, *chapter* xxiv. *verse* 16. The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.

*Ezekiel*, *chapter* xviii. *verse* 4. Behold all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.

ing those duties the inviolability of which reason commands, and the necessity of which it acknowledges, every person who is free to think and free to act, must suffer the penalty in his own person. The son cannot bear the fault of the father, nor the father that of the son. But the All-righteous deals otherwise with those "who hate him," who know the word of God to be his will, and yet, following the wicked example of others from obduracy, deliberately offend against the holiness of the Creator; these He punishes according to the judgment which He has pronounced. "For I the Lord thy God *am* a jealous God, visiting the iniquities of the fathers upon the children unto the third and fourth generation of them that hate me;

"And showing mercy unto thousands of them

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18. As for his father, because he cruelly oppressed, spoiled his brother by violence, and did that which is not good amongst his people, lo, even he shall die in his iniquity.

30. Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent and turn yourselves from all your transgressions, so iniquity shall not be your ruin.

*Jeremiah, chapter* xxxi. *verse* 29. In those days they shall say no more: The fathers have eaten a sour grape and the children's teeth are set on edge.

30. But every one shall die for his own iniquity: every man that eats the sour grape, his teeth shall be set on edge.

Compare the above mentioned passages with Exodus 20th chapter, 5th and 6th verses.

that love me, and keep my commandments." (Exod. xx. 5, 6.)

"For I was afraid of the anger and hot displeasure wherewith the Lord was wroth against you to destroy you. But the Lord hearkened unto me at that time also." (Deuteronomy ix. 19.)

Thus the holy Scriptures also prove in the case of Jeroboam, that not only the originators of sins are punished, but their imitators likewise. But they promise at the same time mercy to the thousandth generation of those who love God and keep his commandments.

"A good man leaves an inheritance to his children's children; and the wealth of the sinner is laid up for the just." (Proverbs xiii. 22.)

Confirmation is accordingly to have the following effect:

The candidates for confirmation are to be admitted to the ecclesiastical rights and duties of the church, after they have proved by a solemn examination, which is to sanctify this period of their life, that they have not only learned the extent and details of their religion according to its fundamental principles, but that they have also a sincere conviction of the importance of obeying its behests; and to confirm them as faithful members of the same, after they have made a profession of their religion.

To parents, who truly love their offspring, the attainment of this period of life by their own child,

educated by them with toil and care, must cause the strongest motives of heartfelt thanks towards the Author of their domestic happiness. And here are strikingly applicable the words of David (Psalm cxxvi. 5, 6):

הזורעים ברמעה ברנה יקצורו

"They that sow in tears shall reap in joy."

הלך ילך ובכה נשא משך הורע בא יבא ברנה נשא אלמתיו

"He that goes forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Not only the fathers of families, but every reflecting person, can easily perceive what parents are to children, but not always what children are to parents. With how much forgetfulness of self do parents care and toil for their offspring in their helpless infancy, and amid their various diseases; what sacrifices do they make to satisfy their various wants; what self-denial do they display in advancing and securing their real welfare! Yet, apart from the manifold spiritual diseases of the children, which often, incredible as it may appear to many who are interested, are merely a reappearance of the deficiencies of the parents: all the difficulties attending the duties of education are rewarded in rich measures even before the child has attained the age of discretion.

Its first smiling, lisping, walking and volition—what treasures of domestic happiness! Still the

greatest of these treasures is the consciousness of having reared our children so as to be grateful friends, sympathizing fellow-beings, useful members of the commonwealth, and pious adorers of the all-ruling Deity. The attainment of such an object justifies the youth in aspiring to suffer the inconveniences produced by the sweet encumbrances of domestic life.*

But what, if our hope be wrecked—if in spite of all the means we have applied for the attainment of our object—if, in spite of all the burdens we have willingly borne—the child should degenerate, and grow up a being whom neither God nor man could love? No, nature never brings forth an absolutely pernicious product, never contradicts herself. True, many seeds of instruction promising much fruit may fall from the teacher's hands on stony ground, take no root and decay early; many among tares, where, deprived of its nourishment, they cannot ripen; but many a grain also finds a fruitful soil, and this fact, which constitutes the sole consolation of the teacher in his task, is confirmed by experience. But if, despite of the most careful tillage of the field, weeds should spring up amidst the useful plants, then will the experienced teacher, relying upon

* חכם אחד ראה ארם אחד דואג אמר לו אם ראגתך על העה"ז יניח לך אלהים ממנו ואם ראגתך על הע"ב יוסיף לך אלהים ראגתך!

A sage on seeing a man tormented with cares, said to him: "If your cares concern this life, may God relieve you of them; but if they concern the life to come, may God increase them."

divine assistance, sedulously endeavour to root them out, and be in an equal degree more vigilant to meet and to combat the obstacles which threaten to embitter the spiritual and everlasting enjoyment of the fruits of education. And thus in the comforting words of David, "*Shall they who sow in tears reap in joy.*"

Scarcely born, the lamb already
Blithely skips upon the mead;
Scarcely born, the chick already
Finds its little grain of feed.
Only man comes to his station,
Strengthless in his hands and feet,
And the pride of the creation
First must learn to walk and eat.

In fact, in this view, the lower animals would appear more favoured than man, if, during the longer period in which he requires assistance, he did not also attain a greater degree of perfection—a spiritual accomplishment, while theirs is only *physical.* He who undertakes to serve two masters, has of course more to perform and need of a longer time, than he who has to attend to the service of one only.

If we consider then how numerous are the branches of the tree of human knowledge, how exalted and manifold the capacities of his soul, and what various cultivation it demands, we find the true nobility of man based on this very fact of a longer time being required for his developement. And

when at last he has gradually, safely and happily passed this period, and attained the years of spiritual maturity, then does he by the practice of religion and virtue lay up full and golden sheaves of temporal and eternal happiness.

In this manner does every individual, after he has passed his dependent childhood, and been led up by the faithful hands of others from the depth of his former position to the threshhold of a more methodical and active life, step into the years of religious maturity; while hitherto he was only required to practise the moral duties which were to constitute him upright and good. But now he must with heart and soul attend to all the ceremonial practices which are practicable in his public and private relations, since he must now feel a deep conviction of the truth—"*That all are based on the immovable principles of humanity, and aim at the establishment of a truly pious course of life.*"

This representation of the nature of the maturity of man, leads us to recognise clearly its importance in its whole momentous extent. It is,

*a.* For *the candidates for confirmation* the most honourable, the most important, the holiest moment of their lives, as they, by this consecration, approach nearer to their point of destination; are dismissed, as it were, from the school of childhood, and led to the noble and active stations for which their holy Creator called them into existence. It

gives their minds strength, peace and joy. It bids them do with cheerfulness what is godly, and earnestly shun what is ungodly; it teaches them to live only to promote the objects of divine love; it directs their views, their whole hope upon the Source of life, and confirms them in their resolve to follow this path till death. It permits them now to go free and secure after having preserved them through a long series of years by the support of others; it is, in a word, the most important step towards the relative completion of their temporal career.

*b.* For *the family*, the confirmation of their hopeful offspring is the fairest trophy of the various sufferings, happily overcome, for which they now reap a rich reward. They see their unbounded love requited in the fair impress of the soul which they have produced; see its worth exalted, its happiness ensured. The parents, when poverty threatens, feel rich in the possession of children dedicated to God; they feel strengthened when overtaken by weakness, nourished when grief oppresses them, and comforted when sorrows bend, or inexorable death calls them. תלמיד חכם דומה לצלוחית של פלייטון מגולה ריחה נודף מכוסה אין ריחה נודף

"A wise scholar is like a balm-phial, which if but opened spreads a scent. Thus is man, endowed with the power of improving himself in the path of duty. (Aboda sara, 35, 2.)

*c.* The *state* justly expects in the spiritually new-formed servants,—possessing various abilities, combining clear heads with warm hearts—citizens who

see their own happiness measured by that of the public,* subjects who deem obedience as necessary as command, and warriors who will venture not only their possessions, but their blood also, if the vindication of truth and their country require it.† They will cheerfully conform to the national habits which they esteem; contribute gladly to increase their country's fame, and take a zealous part in its burden; and their hatred of tyranny will be as ardent as their zeal for guaranteed rights.

*d.* The *church* gains by those who are confirmed an increase of pious worshippers of God, who are zealous for its advancement with becoming prudence; who eschew all trick and violence, and all arts of persuasion and intolerance towards those who are of a different persuasion, and who love not that species of piety which loudly claims a pre-eminence for itself, and separates itself from, and bears ill-will towards all who entertain different opinions on matters of religion. It gains an increase of good angels, who seek the lost, strengthen the weak, support the stumbling, and raise the fallen: to whom the

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* *Jeremiah* xxix. 5 and 7. Build ye houses, and dwell *in them;* and plant gardens and eat the fruit of them: And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it: for in the peace thereof shall ye have peace.

† גולייתין מחגרין במלחמה והגבורין נוצחין

Slaves only banter in war, but heroes conquer.

*Berachoth*, 53, 2.

visible church appears worthy and estimable, in order that from its outward connection, an inward holy union—a Kingdom of God—may arise. It is glorified in the minds of those who were trained up in its bosom: established and immortalized in the spirit of love and truth.

*e.* The *human race* sees those who are confirmed appear as new links in the great chain of our union, ready to support what is good in men and in institutions, as well in distant climes as at home and in neighbouring countries; who gladly enter into public union with those of the same mind, whenever they can promise themselves that a benefit, however small, may be gained for mankind and religion; "who recognise and endeavour to display the true worth of the individual in the practice of virtue, and in the purest love towards God and all his children."

Now, my beloved scholars, you know—

> The earth is beauteous; from it spring
> Myriads of blossoms fair,
> Yet none so sweet, so cherishing
> As is parental care.

Thus, then, you certainly do not wish to profane the solemnity of your all-important entry into your religious independence by despicable unkindness to your greatest benefactors on earth; but you should consider, that as you rise to greater improvement of body and spirit, your parents are, as it were, de-

scending by means of the unavoidable infirmities of age. Then grant them a rich harvest of the costliest fruits of your lives! This will be the ornament of your virtue, the source of your worth, and the surety of your happiness.

"Honour thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee."—(Exodus xx. 12, and also Deuteronomy v. 16.)

Verify with word and deed, with head and heart, what is said by the divine Psalmist:

"Lo, children are a heritage of the Lord: and the fruit of the womb is his reward.

"Happy is the man that has his quiver full of them; they shall not be ashamed, but they shall speak with the enemies in the gate." (Psalm cxxvii. 3—5.)

"Thy wife shall be as a fruitful vine by the sides of the house: thy children like olive plants round about thy table.

"Behold that thus shall be the man blessed that fears the Lord." (Psalm cxxviii. 3, 4.)

Honour, beloved young friend, honour thy father and thy mother, that thou mayest be happy where thou shalt long, and where thou shalt for ever dwell!*

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* אין מרה שאחריתה לטובה כאמונת אלהים וכבוד האבות

No virtue leads so certainly to happiness, as faith towards God and reverence towards parents.—*Miphchar Hapeninim.*

## FUNDAMENTAL PRINCIPLES.

### A. *Knowledge of God.*

I. Man discovers the Creator by involuntary reflection on the world, the object of creation.

II. Man discovers himself (that is his dignity, his position), by comparing himself with, and seeing that he is distinguished from the rest of creation.

III. Hence he infers his destination.

### B. *The Worship of God is demanded:*

I. As the command of reason, in the strictest compliance with all the moral duties.

II. As a command of the revelation of the divine will, in the most faithful practice of all the holy precepts.

III. As the object of our existence, in steadily increasing our similitude to the Deity.

## A. *Knowledge of God.*

*"This world is the vestibule of the world to come. Prepare thyself suitably in the vestibule, that thou mayst have a pleasing reception in the palace. An hour of penitence and good actions in this world, excels all happiness in the world to come; but one hour of happiness in the coming, excels all our whole life in this world."*

With these sententious words the Rabbi Jacob (Talmud Aboth, Sect. 4,) expresses the importance of man's high calling, bidding him to devote his whole existence to pure faith and the dignified worship of his heavenly Father. Only in this respect does this life, so varied with pleasure and pain, appear high and sublime, that, if it is accompanied by an active love of virtue,* it is our only means of attaining the highest happiness in another world,

* Virtue is the power inherent only in man, of conquering himself, or the strength of his resolutions to fulfil his duties with a moral freedom out of regard for the precepts of reason, which are independent of all feelings, desires, and inclinations. A virtuous action cannot be produced by coercion, and hence must ever result from the free resolves of the individual. Of it the maxim is true that "no one should be forced." The opposite of virtue is the *law*, that is, the limitation of the will of man in the condition of outward freedom naturally belonging to him. Law gives rules for actions which are acknowledged to be necessary; that is, to tell what I may do; morality gives rules for the choice of actions, or tells what I may desire to

where the crowns of merit are secure; but where also any preceding neglect of our duties as men will cause the high displeasure of God to condemn us to the most painful torments.

You also, my beloved young friends, are now at a period of life when you are capable of advancing every day a step farther into the vestibule of the inconceivably beautiful palace of the great Ruler of the world, where you certainly desire to be received in favour. Then let us conscientiously inquire before the Omnipresent, whether in the objects of pious consideration which are here presented to you, you may find a support of sufficient strength to preserve your lives continually upright. Your childlike, *pious* minds (for such are not peculiar to older years) will certainly sustain me in the conviction that an hour of true devotion is worth more than all the trifling treasures of earth. Let us, however, first apply to God to illumine our understandings and strengthen our hearts, so that we may have a knowledge of the

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do. As an apparently moral action may be extremely immoral, (for example, the benevolent concealing of a criminal, to secure him from merited punishment,) a law to be effectual must be connected with coercion, must be compulsory. Of it the maxim is true: "Thou must though thou mayest not wish."

שים מטמונך בצדק ויושר כי הוא לך מכל מחמדי עין

Connect thy treasure with virtue and law, it will avail thee more than all possessions.—*Midrash*, *ex Ben Syra.*

truth, and be fortified in what is good, and that our deeds may not degenerate into mere forms.*

## Prayer.

God! unto thee our lives and beings are nothing; but unto us thou art all. What is man that thou art mindful of him, or the son of man that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Strengthen, O Father! our trust in thee, our rock and refuge. Let thy countenance shine on us at this time, and illumine our understandings with the light of thy holy spirit. Preserve us from error and deceit, and teach us to approach, without stumbling, the high destiny which thy goodness has set before us. For if thou dost not lay the foundation of the temple of wisdom for us, all our attempts to raise it are in vain. Only through thee do we live and exist. What is the power of man, who is but a passing shadow, a withering flower, a worthless atom, without thee? Do Thou,

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*המתפלל צריך שיתן פניו למטה ולבו למעלה.

He that prays should cast down his eyes and elevate his heart.—*Jebamoth*, xix. 2.

† מה אנוש ? מה חסרונו ? ומה יתרונו ? מה טובתו ? ומה רעתו ? אם רבו ימיו מאה שנה כטפה מן הים וכגרגיר מן החול ואלף שנים כאין כיום אחר מחיי עולם.

Man—with his defects—his privileges—his prosperity—his misfortunes—alas! what is he?—what are a hundred years?—a

therefore, teach us to number our days, that we may apply our hearts unto wisdom. Bless, O Lord, the fruits of our imperfect knowledge, and cause them to ripen to perfection. For with thee is the fountain of life: in thy light shall we see light. Shower thy mercies on thy worshippers, thy goodness on those that are pure of heart. Amen!

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drop from the ocean, a grain of sand from the desert. Even a thousand years are nothing, are scarcely a day to eternity.—*Midrash ex Ben Syra*, 17, 34.

# A. KNOWLEDGE OF GOD.

## Conversation I.

Man discovers the Creator by involuntary reflection on the world, the object of the creation.*

On him whom the existence of the world and of himself, whose own consciousness, whose perception of right and wrong, and hopes and fears of the future, impressed on his heart, cannot convince that there is a Supreme Being,—on him all other demonstrations are lost. Gellert.

*Teacher.* My beloved pupil, I suppose you can tell me by means of the instruction which you have received hitherto in the holy Scriptures, in how many days God created the world.

*Pupil.* Yes; God created the world in six days.†

*T.* In what order did the Creator call every thing into existence?

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* אדם חכם בעודנו מבקש החכמה וכאשר יחשוב שהגיע עד תכליתה הוא סכל.

A man is wise as long as he seeks wisdom; but when he imagines that he has perfectly attained it, he is a fool.—*Miphchar Hapeninim.*

† That the six days of creation are mere indefinite periods, and not to be considered similar to the period which we ordinarily call a day, is evident from this, that the sun did not come into existence until the fourth day of the creation.

*P.* When heaven and earth were in existence, God on the first day created light, on the second the firmament, on the third the plants, on the fourth the sun, moon, and stars, on the fifth the fishes and birds, and on the sixth all the other animals, and at last man, the chief object of the creation.

*T.* True. Every individual of the great host of creatures on earth displays in its adaptation to its circumstances, the power, wisdom, and goodness of the Creator. That we may have a demonstration of this, you will be good enough to follow me with attention through a little by-path, which, if somewhat circuitous, will the more securely lead us to our object. You know my beloved pupils, that the world is, as it were, an open volume, in which we may indeed continually read, and should read with the greatest attention, but of which we can never reach the end. Still, can you tell me into how many classes all the creatures on the earth are usually divided, in order that they may be better comprehended and distinguished?

*P.* Into three kingdoms. The mineral, the vegetable, and the animal.

*T.* By what peculiarities do you distinguish all the individuals of the mineral kingdom?

*P.* Every thing that belongs to the mineral kingdom, increases by external addition, and not by internal growth, and is destitute of feeling and the power of motion.

*T.* What species of objects does this extensive kingdom comprehend?

*P.* To the mineral kingdom belong all earths, stones, salts, resins, and metals.

*T.* And their general peculiarity is that they are—

*P.* Lifeless and passive.

*T.* What can you state of the natural formation, and the use of minerals generally?

*P.* All minerals, simple as their structure is, are entirely adapted to the supremely wise purposes which the Creator has assigned to them for the promotion of the happiness of his creatures.

*T.* Are all the constituent parts of the earth alike?

*P.* No; the first stratum is generally soil, then follow sometimes sand, sometimes clay, sometimes lime, and sometimes gravel.

*T.* But is this diversity in the materials of the earth useful?

*P.* Both useful and necessary. By means of it the earth maintains the necessary solidity, and is capable of producing the most various kinds of plants. Besides this every particular kind of earth is also variously employed.

*T.* And suppose the earth were less solid?

*P.* If the earth were loose and spongy, many insects would be compelled to leave it, and we should, no doubt, soon be sensible of their loss; our houses, palaces, and magazines would sink, and but few plants could grow in the swampy soil.

*T.* But are the stones also useful?

*P.* Certainly; the large masses of rock are, as it were, the bones of the earth, and serve to strengthen it. From them we procure stones for building, grinding, and many other purposes. And what wealth do not the precious stones afford us!

*T.* Well, if the precious stones are so valuable, why was so small a quantity of them created in comparison with common stones, sand, and the like?

*P.* Because God is infinitely wise and good. Without mentioning that their scarcity is the principal cause of their value, we may easily conclude that those more abundant materials are far more useful than precious stones; and this gives us the Creator's reason for furnishing them in the proportion we have mentioned.

*T.* Very well! But must not precious stones also be of some use?

*P.* They are scarcely useful for any other purpose than that of delighting the eyes with their brilliancy.

*T.* You have, it is true, spoken of the use of stones, but what advantages does sand yield us beyond those afforded us by the precious stones?

*P.* Sand is favourable to the growth of many necessary productions, many animals live therein, and many useful stones are formed of it; many animals need sand to assist them in their digestion, and mankind use it for making glass, mortar, and for other purposes.

*T.* There are, however, regions where there is a scarcity even of this useful material?

*P.* This also displays the wisdom of the Creator. If the sand were scattered everywhere we should have a dry, sterile soil, and should not be able to resist the effects of the heat and dust. The rain would penetrate to the centre of the earth, and never issue from its surface in fountains.

*T.* True; and under the present arrangement the products of one region differ from those found in the others; the whole earth is rendered valuable to man; and the mutual exchanges of the products drawn from the bountiful storehouses of the earth, are the cause of the whole human race being more closely and intimately united in the bonds of society.* —The mineral kingdom embraces also, as we have seen, salts, resins, and metals; should not these present to the observing eye of man an instructive lesson?

*P.* Certainly; we need only regard the connection between their proportionate quantities, the particular purposes for which they are formed, and other peculiarities, to see the Creator's wisdom beaming brightly forth.

*T.* In what do their quantities prove the wisdom of the Creator?

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* לא כל האדם ולא כל המקום ולא כל השעות שוין :

As all men are not perfectly alike, so neither are all places and all products like each other.—*Talm. Jebamoth*, cxx. 1.

*P.* Salts are indispensable, and his bounty has placed them everywhere in nature. In every animal, in every plant, in the water, and in the earth, there is salt. It is calculated that a pound of water in the Mediterranean sea contains one ounce of salt. Resins and combustible fossils, unimportant as these gifts of nature may appear to us, are of the highest importance to the whole world. Wax, gum, and pitch we derive from almost the majority of plants.

*T.* In what respects are these gifts of nature so beneficial?

*P.* They are employed in most of the plasters which are so indispensable in surgery. Without pitch we could not caulk our ships, consequently we could make no voyages; and what would be the condition of our race if the seas were impassable to us! Many of the trades and arts could never have existed without resin. Consumptive individuals find relief when they inhale the balmy vapours of burning resins, and fumigations purify the air.*

*T.* Well answered! Who can discover the wealth of nature, and the application of her treasures! How kindly has nature supplied the regions where wood is scarce, with the substitute stone-coal!

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* See Morand de l'extraction, l'usage et du commerce du charbon de terre. (2. 2773.)

The mines of New Castle, which afford the English annually nearly 800 large ship-loads of excellent coal, have been worked these 800 years. Such a mine was once set on fire, and continued to burn for thirty years, when the flames having expired the mining was begun anew.* Such unspeakable, such inexhaustible abundance do we find in the earth. In what respect do the metals also appear remarkable?

*P.* In every respect, for there is indeed nothing in this world, which proceeded from the creative hand of the omnipotent and all-wise Sovereign, that does not excite in the reflecting mind the deepest admiration.† Iron is more useful than gold and silver, and hence it is far more abundant.

*T.* Why is iron more valuable than gold and silver?

*P.* Because, for cultivating the earth, for most implements and machines, iron cannot, though gold and silver may easily, be dispensed with. Without iron we could not procure the other metals, nor employ them if procured.

*T.* But what is the proportion between the prices of silver and iron?

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* אל תבוז לדבר הקטן כי יבא לדבר הגדול

Regard not what is small as insignificant, for it leads to what is great.—*Miphchar Hapeninim.*

† שלימות הפעולה מורה על שלימות הפועל :

The perfection of the creation indicates the perfection of the Creator.—*Midrash rabba.*

*P.* The proportion is as 740 to 1; so that we can buy 740 pounds of iron for one of silver.

*T.* And what is the proportion between gold and iron?

*P.* It is as 11,000 to 1; that is for a single pound of gold we can buy 11,000 pounds of iron.

*T.* Whence this great difference in price.

*P.* It is because the all-wise Creator permits, on account of its far greater usefulness, a far more abundant production of iron in nature than of gold and silver. (Ben Syra xl. 16.)

*T.* Very true; and thus also there are much greater quantities of true than of semi-metals, because the former are far more useful; but must it also be considered a proof of the goodness of God, that he has formed so many means of destruction, so many poisons, which rob many a person of his health and even life?

*P.* Even the so-called poisons are advantageous gifts of the beneficent Deity; but we must know how to make a rational use of them.

*T.* You are perfectly right, my beloved pupil, those enemies of life appear dreadful only in the distance. Natural philosophy, which is for every person a most important branch of learning,* presents us keys to open the glorious temple of wisdom erected by the hand of the Almighty Architect

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* Learning (science) embraces all the important branches of

of the universe. The naturalist, or the physician, is more accurately acquainted with them, and he

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knowledge of the human mind, which are capable of being reduced to, and taught by, a regular method. Though these branches may be compared to a large country, the territories, districts and boundaries of which are very extensive; and though for this reason the briefness of the life of man, and his limited mental powers, will not permit him to become acquainted with the whole; yet it is very useful to have at least a sketch of them before him. They may be arranged in the following order:

1. Philology, which embraces all the rules necessary for acquiring a knowledge of languages, as well

*a.* The dead, which, as they are not spoken by any one people, cannot be learned from social intercourse, but only from books; (such are, for example, the Hebrew, Syriac, Chaldee, Greek and Latin:) as

*b.* The living, which may be learned from social intercourse: (e. g. the English, French, German, Spanish, etc.)

2. History, which is the description of what is past. It is like a forest, the different trees and shrubs of which require different kinds of treatment. It consists of

*a.* Civil history, which is divided, 1, as to *time*, into the history of the ancient, middle, and modern ages; and 2, as to *compass*, into general and particular history; its auxiliary branches are Chronology, Archæology, Genealogy.—*b.* History of the Religions. *c.* History of various systems of Belief. *d.* History of the Church. *e.* History of Literature and Science.

3. The Arts; consisting of

*a.* Those the object of which is to satisfy the wants of life, the principal of which are Agriculture, Commerce, and Science of Finance, &c.

finds even poisons a gift of beneficence. There is nothing which is solely poisonous and deleterious, if

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*b.* The Fine Arts, which engage the imagination and increase our enjoyment. The principal of these are: Architecture, Painting and Sculpture, Oratory, Poetry and Music.

4. Mathematics, or the science of determining magnitudes, embraces, *a.* Arithmetic, which relates to numbers. *b.* Geometry, which relates to magnitudes in their relations to space. *c.* Mechanics, or the science of motion, which embraces Statics, the theory of equilibrium, and resistance of solids at rest; Dynamics, the theory of solids in motion; Hydrostatics and Hydrodynamics, the corresponding terms employed when treating of incompressible fluids, as water; Pneumatics, which treats of the mechanical properties of compressible fluids, as air; Dioptrics, the theory of the refraction of light, and Catoptrics, the theory of its reflection; Astronomy, which explains the laws which govern the heavenly bodies; Gnomonics, which teach the nature and use of dials. These are only some of the branches of that comprehensive and extremely useful science, Mathematics.

5. Physics, or the science which treats of the laws and operations of nature; embracing, *a.* Meteorology, which explains the various phenomena of the atmosphere; *b.* Mineralogy, which instructs us in the natural history of the different departments of the mineral kingdom; *c.* Chemistry, which examines bodies as to their constituent substances; *d.* Botany, which describes the formation, nature and relation of the different plants; *e.* Anatomy and Physiology, which teach the internal and external formation of bodies, and how they are nourished and propagated; *f.* Materia Medica, which treats of medicinal qualities; *g.* Zoology, which teaches us the forms and habits of animals, and in describing their structures and

properly employed; but all things, even the costliest and most pleasing, may be made deleterious poisons

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qualities, it frequently invades the territory of Anatomy and Physiology; *h.* The science of Medicine, which instructs us how to mitigate, heal, and escape diseases, and comprehends, *a.* the Anatomy and Physiology of the human body, *b.* Pathology and Therapeutics.

6. Philosophy, which leads us to a knowledge of God, and the regulation of the moral world in regard to the object of the creation in all its parts. *A.* Theoretical or speculative Philosophy consists of *a.* Logic, or the method of thinking correctly; *b.* Ontology, or the theory of qualities of things; *c.* Cosmogony, or the theory of the world; *d.* Metaphysics, which applies the theories which have been established, to an object scientifically treated. *e.* Psychology, embracing the science of the human soul. *f.* Philosophical Theology, which teaches us better to comprehend the existence and essence of the infinite Creator. *B.* Practical Philosophy, which treats of the moral actions of mankind, which effect their external comfort and internal happiness, embraces *a.* the theory of the natural laws generally, relating 1, to moral duties, 2, to laws. *b.* Domestic Economy, which regards the duties to our families or domestic circles. *c.* Political Economy, which regards the happiness of communities. Beside this artificial system, there is also a natural philosophy of the world, which draws truth from its primitive source, that is, from the sound common sense of every man. This philosophy gives to the people no less than the learned purity of thought, and with it the safest guide for directing them in active life. And the hesitation to make use of this gift, so requisite to all mankind, might be aptly compared to the whim of dispensing with the feet in walking, because one is able to move along on crutches.

by misuse. Could you give a few examples to illustrate this?

*P.* Mineral and vegetable poisons are employed

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7. Jurisprudence is the science of those arbitrary laws of a state, which arise from its peculiar condition. *A.* Civil laws have for their object temporal welfare, and comprise *a.* Municipal laws, which regulate the conduct of the citizen towards the government (arising either from natural or peculiar motives), and *b.* Private rights, which secure the safety and peace of the citizen. *B.* Canonical laws, which regard church-property, ecclesiastical offices, rules and discipline.

8. Theology comprehends all sciences the immediate tendency of which is to convey a correct and thorough knowledge of the doctrines of revealed religion which are contained in the holy Scriptures. *A.* Exegetical Theology, (the knowledge of all the branches requisite in understanding, interpreting and expounding of the Scriptures,) is the source from which are derived all theoretical truths; it embraces 1. Hermeneutics, or the science of interpretation, which teaches the literal meaning of the holy Scriptures, and presupposes a knowledge of Ancient History, Chronology, and Archæology. *b.* Prophetical Theology, which inquires into the true meaning of the prophecies. From the interpretation and explication of the collective books of the holy Scriptures, arises the exegetical theology in its more restricted sense, or an exposition of all the doctrines which the Scriptures contain. *B.* Systematic Theology presents all the holy doctrines as a whole, defined, elucidated, and confirmed, according to theological principles. *a.* Dogmatical Theology contains those holy doctrines which constitute religion. *b.* Practical or Moral Theology presents us with an important system of ethics and practical morals. Ascetical, casuistical, homiletical, and polemical theology, are particular branches of Practical Theology.

for eradicating the most dangerous diseases; and indeed the majority of the sick are healed by the medicinal use of poisons, while the healthy are, from the misuse of wine, brandy, and the like, overtaken by disease and death. Thus for example, arsenic, the most dangerous of metallic poisons, is an effectual remedy for several extremely stubborn diseases; and hemlock, the thorn-apple, and wolf's-bane are excellent medicines in the hands of the skilful.

*T.* We may particularly observe the paternal care of Providence in this, that wherever we are liable to be hurt by poisons, there remedies will also be found. The forests of North America which shelter the rattlesnake, yield also the remedial snake-root and other plants for healing those who are bitten. The fat which is obtained from this animal is also employed as a remedy against the effects of its poisonous fangs. Indeed the poison of serpents may even be eaten; and if it does not penetrate the blood-vessels, the power of nature changes it, by means of the digestive system which dissolves and purifies it, into harmless food, and permits it to be so inti-

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הנר כשהוא דולק אפילו אלף אלפי קרוונין מדליקין היכנו אורו כך כל אדם שיתן נפשו בתורה.

"As at the flame of a single candle myriads of caravans may light their lamps, so may every one enlighten his mind by science."—*Schemoth Rabba*, *sect.* 36.

mately united with the other fluids of the body, that it is no longer poison, but salutary blood.*

*P.* Poisons are extensively employed for dye-stuffs and the like. It is easy to distinguish them, and nature warns us in a great variety of ways to prevent their harming us. It would be rank ingratitude towards the infinitely good Creator were we to overlook the useful properties which even the poisons contain.†

Behold how glorious is the world!
What then is its Creator?
For he must be, than all his works,
More glorious and greater.

*T.* What peculiarities have all the individuals of the vegetable kingdom?

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* A learned gentleman to whom I handed my MS., that he might pass his judgment on it, and of whose advice I have thankfully taken advantage, remarked to me that a certain tribe of people prepare their bread from a poisonous plant (the cassava). This is also confirmed by the fact that our potatoes, at times a substitute for bread, grow from a plant which, like every other variety of nightshade, is imbued with a narcotic poison.

אין רע שאין בו טוב :

"There is nothing bad, which might not also be good."

*Zeror Hamor*, *Sect.* חיי שרה

† לעולם יהא אדם רגיל לומר כל דעבד רחמנא לטב עביד :

Accustom yourself to the maxim: "What God (when man has performed his part,) permits is good."—*Talm. Berachot*, lx. 2.

*P.* The individuals of the vegetable kingdom are destitute of consciousness, and the power of voluntary motion, but, unlike the minerals, they increase by internal addition.

*T.* What things belong to this kingdom?

*P.* To this kingdom belong trees, shrubs and bushes with perennial stalks, herbs and grasses with annual or perennial stalks, all those which have perceptible blossoms, and all with imperceptible blossoms, such as ferns, mosses and mushrooms.

*T.* For what purpose did God destine the plants?

*P.* The destiny of plants is life in its extended sense, *vegetable life*,* or power of growing.

*T.* Is the vegetable kingdom also worthy of being studied by a reflecting mind?

*P.* Certainly; for God appears infinitely exalted and adorable, no less by the wisdom displayed in the vegetable and animal kingdoms, than in the formation of the minerals.

*T.* Could you illustrate this by the structure of a tree?

*P.* The tree is a collection of different kinds of vegetable matter, which, notwithstanding their astonishing number, occupy nevertheless but a very small space. From the lowest fibres of the roots to the highest twigs of the crown, it is covered with minute

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* בני אדם רומין לעשבי השדה הללו נוצצין והללו נובלין :

Man also blooms and withers like the herbs of the field.—*Erubin.* liv. 1.

insects, and every chink and fissure is peopled with the same. To nourish its thousands of little branches a great quantity of sap is necessary: hence the roots descend deeply to imbibe it. In the spring, all the branches are covered with leaves, which collectively present an incredible extent of surface, and absorb nutriment through millions of pores. They serve also to protect other plants from the noonday heat, to prepare a couch for animals, and to revive man by their shade. By means of them also the tree continually exhales, moistens other plants, and makes the air, that great requisite of life, respirable for our lungs. On the tree the birds make their nests and render it a concert hall. The root beneath maintains the most perfect proportion with the burden which it has to bear above the surface.

*T.* All true, my dear child; yet one thing you seem to have overlooked; that is, its fruitfulness.

*P.* One thing? Is the tree not fruitful in the greatest variety of ways, if we even do not mention that which nourishes and refreshes mankind? The wood supplies many natural and artificial wants; the bark assists the tanner in preparing his leather; from the tree we obtain sumac for dyeing; tar and rosin for making pitch, sealing-wax, and many other things; from trees flow copal and other gums; from the birch we draw a savoury liquid; the oak affords us gall-nuts.

*T.* Who among us, if he had been counsellor

when the plan of the creation of the world was designed, would have known how to attain so many important objects by such simple means.—God! who can survey thy works and not adore thee! The bread-tree is the wonderful nourisher of many islanders. There sits the Otaheitean in his hut—two trees in the forest are his pantry and granery! —The various uses of other plants is in reality indescribable. But the multitude of weeds which cause the industrious farmer so much trouble, and often supplant and destroy the finest seed, surely they cannot be considered blessings also?

*P.* Even the so-called weeds are useful products; for by them numerous animals are nourished and sheltered, which are indispensable in the system of nature. Quitch-grass is resorted to as a medicine by dogs; in times of famine its roots preserve many from starvation; they are employed in making beer and vinegar, which is applied to such a variety of uses, and also extensively in medicine. That useful animal, the ass, subsists on thistles. These are also cultivated, and a valuable oil pressed from their seeds. The tender nettles form a pleasant dish when cooked young; all kinds of cattle are fed on them. They are also employed for preserving game, trout, and crabs for transportation; and a kind of cloth even is prepared from them.*

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* חלבנה ריחו רע ומנאו הכתוב עם סממני הקטורת

The smell of galbanum is unpleasant, yet the Scriptures reckon it as one of the constituents of incense.—*Kerithot* 1, 6, 2.

*T.* Enough, my good child; I am convinced that you understand the words of Solomon, (Prov. i. 20.) "Wisdom cries without: she utters her voice in the streets:" since you everywhere recognise the eminent goodness and love of Him who is himself invisible to us.* Where every object is attained, where every power is constantly exerted, where the smallest as well as the greatest feel happy, should we there complain of curses, deformity and mutilation?† And is then the whole system of nature unfolded before our eyes? Can we understand all that we find in the great book of nature? Why should we then view the whole earth as if made for the sake of but some single one, and every plant which we cannot eat or use as useless and superfluous? *Oh, love your soil, your native soil, my dear children, and it will return your love with benefits!* If there is among the employments which serve to supply mankind with necessaries, no one so surely productive as agriculture; neither is there one so well adapted to preserve the morals, to train the feelings, and raise the heart

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* אגרא דשמעתא סברא :

The reward of instruction is self-thought.

† מרובה מרה טובה ממרת פורענות :

You may rest assured, there is far more good than evil.

*Sota*, xi. 1.

to the great First Cause.* Agriculture has its difficulties, but how many joys has it likewise! Heaven and earth unite to pour plenty into the lap of industry.† Not penuriously as one man does to the other who serves him, but with profusion does nature requite our toil. She extends certain indulgences to ignorance, and even to negligence. Nature does not only grant us what serves to sustain life—bread and the water of the fountain; but she lavishes her gifts in a multiplicity of forms. The husbandman, the shepherd, the wandering hunter and the fisherman, find in her a kindly bountiful mother.

*P.* On the hills and in the vale,
Flowers are blooming numberless,
God is bounteous, God is great,
Herbs and grass proclaim to us.

*T.* What peculiarities characterize *the animal kingdom?*

*P.* All the individuals of the animal kingdom have consciousness and the power of voluntary motion, and grow by internal addition.

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* כל אדם שאין לו קרקע אינו אדם.

A man who is not fond of agriculture can scarcely be called a man.—*Jebam.* lxiii. 1.

† קבא מארעא ולא כורא מאגרא.

A little obtained in the field is better than much obtained by commerce.—*Pesach,* cxiii. 1.

*T.* What creatures are considered as belonging to the animal kingdom?

*P.* To this kingdom belong *mammalia, birds, amphibia, fishes, insects and reptiles.*

*T.* What did the Creator assign to this part of the creation?

*P.* The enjoyment of animal life.

*T.* Whatever grows by internal addition, must be so formed that a nutritive fluid may pervade it, so as to promote its growth, and it must have various organs, none of which can be wanting without causing the object to be no longer that which it was intended to be, according to the supremely wise plan of the Creator. Such beings are called organic, but those which increase by external addition, do not require such a formation, and are called inorganic.—What objects then are organic?

*P.* All those belonging to the animal and vegetable kingdoms.

*T.* And those of the mineral kingdom?

*P.* Are inorganic.

*T.* True. For if we were to deprive the plant of its *roots* or *blossoms*, or the animal of its *heart* or *veins*, neither could exist as it ought to exist. Are then the wisdom and goodness of the Creator also displayed in the animal kingdom?

*P.* Undoubtedly; for every individual in this great portion of creation, from the greatest to the least, possesses all the requisites for its happiness.

Each has its covering; each knows were to find its dwelling, or is enabled to prepare one with admirable skill; each recognises its enemies, and knows how to protect itself against them, or to defend itself with the weapons which have been bestowed upon it; each knows the food which God has appointed for its support, and has the sagacity not only to collect it for momentary, but also for future use, since it, as it were, fears that there may be a time when it shall not be able to find any.*

*T.* All these miracles of animal instinct we perceive at the first survey. But when we penetrate somewhat farther into this temple of the wisdom and omnipotence of God,† and behold the living multitudes—see that there are in a pool of ten square feet more microscopic animals than there are visible ones on the whole surface of the earth; that a million of infusoria do not in bulk equal a grain of sand; that there are flies which produce at once a thousand living young;‡ that there are animals

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* כל הדבר פונה אל תכליתו.

Every thing in creation is adapted to the purpose for which it was appointed.—*Midrash.*

† במה שהורשת התבונן ואין לך עסק בנסתרות.

Investigate what is left of use to your comprehension, but do not meddle with mysteries.

‡ ההולך בחקירה העיונית הולך בלי משען ומשענה והוא כהולך בחצי הלילה במדבר יחידי במקום חשך ענן וערפל כי זה האיש ילך לאברון ויפול במהמורות.

He who yields himself to the guidance of reason alone, is

which, in twenty-four hours, live to see their offspring of the second and third generations; that all these are fed and preserved: then do we perceive the infiniteness, the infinite greatness, infinite goodness, and infinite wisdom of the Creator.

In what form did the Deity form the earth?

*P.* God formed the earth round.

*T.* What proofs of this could you adduce?

*P.* All the heavenly bodies appear round, and we may therefore suppose the earth to be so too. Those who live farther east see the sun rise sooner than we who live farther west; and if we travel from south to north, the northern stars appear to rise just in proportion as the southern appear to sink; and this is also true of the reverse.

*T.* True! will you proceed?

*P.* When travelling on a large even surface, on land or water, we always perceive the tops of the various objects which we approach, as for example, spires and masts, before we can see their lower parts. In an eclipse of the moon, the shadow of the earth always appears round. There have also been many voyages made round the earth in the last 300 years. All this could not be so if the earth were not round.

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like one who wanders at midnight unsupported through a solitary wilderness, and where, enveloped with fogs, clouds and darkness, he falls unawares into a pit.—*Kosri* i. 99.

nection between the soul and the idea of dying, the soul must be immortal.

*T.* Could you not also adduce other evidences of the immortality of the human soul?

*P.* 2.—Nothing in the world is annihilated; the meanest and most unimportant material thing when it is used up in one form, will assume a new form of existence for some other object. How then should the spirit, which is a world within itself, cease to be?

*T.* This truth may be fully predicated of every part of the whole creation. From the apparent death of any one thing, a new and beautiful life always springs forth.*

*P.* 3.—Every man who truly wishes to live as man should live, must daily advance towards perfection; yet no one becomes before death what he should be; consequently there must be a continuance of this life, where he may attain his perfection.

*T.* Very true, my dear child, we must have an endless continuance, and an advancement towards moral perfectability, that we may be able to under-

* In the whole creation, where all is change and resurrection, the image of life and death is presented to us in a million of shapes. No atom passes away to-day, that will not be on the morrow even something better. From the chrysalis the butterfly will soon burst forth and fly away on painted wings. Every thing decays and is swept away, the spirit only remains.

stand clearly why we have this capacity for the attainment of perfection. This moral and rational conviction is necessary to our living as we should.*

*P.* 4.—Everything that is good meets its reward, and all that is bad is punished; but this does not always happen, nor if it even does, to its full extent, in this life; and therefore it must take place hereafter.

*T.* We must admit that, as true servants, we ought to devote ourselves entirely to the service of the Lord, without reference to a reward (Aboth i.); yet happiness must nevertheless be the consequence of virtue. Now, as there is no perfect happiness in

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* Perfection, in its transcendental signification, is the collective idea of diverse substances, which, taken together, compose one thing.—In its *theological* signification it is the harmony subsisting between the nature of a thing and the object of its formation. The former is *quantitive*, because it regards the compass of the variety composing the aggregation: it is *material*, because it has reference to the substance, to the parts composing the whole. The latter is *qualitative*, because it has reference to the positive nature (the destination) of the object; it is *formal*, because it regards the manner in which the nature of any thing harmonizes with the object of its formation. In this last signification an object may have perfection in several ways, in so far as it may be fitting for different purposes.

בכה למת כי חדל חיים ועל מכל כי הדל דעת.

"We weep over the dead because they have not life, and over the living, because they have not perfection.—*Midrash.*

this life, we have another well founded reason to expect a future existence. (Jer. xii.; Psalm lxxiii. 25, 26; Ezek. xliv. 28.)

*P.* 5.—Man has a desire for knowledge which cannot be fully satisfied in this life; it must therefore be satisfied in a future state.

*T.* And it will be satisfied. The power which God has bestowed on man, increases indeed as it is developed; but its complete developement requires assuredly a longer time than is allotted to us in this limited earthly life.

*P.* 6.—Man has an instinctive desire for the preservation of life, and a dread of annihilation.

*T.* And the benevolent Creator would certainly not have planted this desire of life within us, if He had intended to annihilate us suddenly to all eternity.* Vain pursuits even cannot extinguish our longing after immortality; for it is in truth only a longing after our own home.

*P.* 7.—All men, even the most barbarous, believe in an existence after death; this belief is therefore implanted in the nature of man, and can assuredly not be a mere vain and wild fancy.

*T.* Though the uncultivated mind has not rarely very imperfect and crude notions of the immor-

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* כלום יש עבר שנתן לו רבו מתנה וחוזר ונוטלה הימנו.

Does a master give his servant a gift, and take it back without cause?—*Talm. Erachin*, xv. 1.

tality of the soul, he will nevertheless become more thoroughly convinced of its being necessarily so, the more he increases in wisdom.

*P.* 8.—The energies of the soul do not decrease in proportion to those of the body; it is therefore highly probable that they likewise do not cease totally with the death of the body.

*T.* Though the soul is often much affected by bodily suffering (for example, in a swoon); yet many a dying person displays, despite of the helplessness of his body, an astonishing strength of spirit. This leads us to presume that the soul, after its separation from the inert body, has a greater field for freedom of action.*

*P.* 9.—Many duties demand of us to disregard and sacrifice our present life; which could not be if it were the only one given to us.

*T.* True love of God does not fear death: its excellence and truth give it a sure hope of a glorious eternity.

*P.* 10.—If there were no future life, the sinner could escape the just punishment of God by the simple act of suicide (self-murder).

*T.* As in this case man could escape from the power of God; so also, as you have sufficiently

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* הנפש בגוף כגר בארץ נכריה שאין לו עזרין וסומכין.

The soul in the body is like a sojourner in a strange land; it finds neither help nor support therein.—*Vayikra rabba*, Sect. xxxiv.

proved, could the wisdom, justice, and goodness of the Lord have no existence, if man were not immortal.—But we are convinced that in addition to our life here, there is an hereafter. *Death does not remove us from the Judgment-seat,** but brings us nearer to it.—In what relation therefore does this life stand to the life to come?

*P.* As a state of preparation for the future. Aboth iv.

*T.* Even so; and both constitute but one whole. No sooner have we reached our end here than we begin there; and we shall reap there what we have sown here. Be then, my dear child, never faint-hearted and slothful in the pursuit of good, whatever the difficulties be which you may have to encounter. Always compare the insignificance of the loss you may sustain in fulfilling a duty, with the high reward which awaits you in the life to come; and the trifling gain you may expect from the neglect of a duty with the far greater loss of future happiness. Aboth ii. Death is not a place of refuge for vice; it is the transition to a better life. Like lighthouses on the shore of our native land, the stars of our God bid us a friendly welcome

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* תשועת עולמים יש לנו בבית המלך, ומה תתאונן בן אדמה כי חצבת לך פה קבר?

Eternal bliss is ours in the palace of our great King; why then complainest thou, son of man, that a grave is prepared for thee here.—*Bechinoth Olam*, Sect. iv.

in the world beyond. Our works will follow us; the holy One will weigh them in a just balance, and happy will it be for us if they do not merit his displeasure.* Is this truth confirmed by the word of God?

*P.* Perfectly; for it is said (Ezekiel xxxvii.): "Thus says the Lord unto these bones, Behold I will cause breath to enter into you, and ye shall live: And I will lay sinews upon you, and bring up flesh upon you, and cover you with skin, and put breath into you, and ye shall live; and ye shall know that I am the Lord" (to whom the inconceivable is also possible).

*T.* Could you not adduce another passage, that confirms this highly important truth?

*P.* Yes:

"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."† Dan. xii. 2.

*T.* If you survey the lives of all the truly pious of all ages, recorded in the holy Scriptures or elsewhere, you will always find that they had an un-

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* אין דברי תורה מתקיימין אלא במי שמשים עצמו כמו שאינו.

The words of the law are abiding only with the man who does not regard this life as the chief object of his being.—*Talm. Sota*, xxi. 2.

† כל מי שהוא שפל רוח סוכה לכבוד ,ושכינה שורה עליו .

He who is humble does not always attain honour, but the glory of God attends him.—*Cosri* xciii. 2.

shaken, firm faith in a life to come, and they exhibited consequently a voluntary renunciation of everything earthly. What can be more advantageous for us than to follow the bright example they have set us?

*P.* 'Tis true; the pious even here,
Some moments of delight possess;
But all the joys which here they find,
Are still imperfect happiness.
Here virtue strives; but she descries
In yonder happier world, her prize.

Here I but seek, there I shall find,
Shall wiser, holier become,
Shall comprehend why I was formed,
Why placed in such a glorious home.
Thee, God of love, I there shall see,
And hymn thy praise eternally.

*T.* Very well, my young friend. Now you can clearly perceive what is the high destiny of man here below: *virtue* is the expressive word by which it is designated. It consists in pure, fearless, and disinterested love and desire for all that is right and good, or that which is pleasing to God, who is the most holy; and in a careful avoidance of, and an unqualified aversion to, all that is wrong and bad, or that which necessarily is displeasing to God.*

* Man should not be satisfied with merely having a feeling of virtue, but virtue should entirely possess him, and regulate

Virtue is what we denote by Godliness; and virtue is the unerring guide which will lead us to the

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all that relates to him. There is but one virtue (צדקה), Gen. xv. 6; Deut. vi. 25; 2 Sam. viii. 15; Jer. ix. 23; Job xxvii. 6; Prov. x. 2; xii. 28; xv. 9; for many virtues are according to their nature nothing else than moral objects, which direct the will of him who acts from the proper impelling principle, or virtue. Whatever is opposed to virtue is sin, (חטא Lev. xix. 17; xxii. 9; Deut. xv. 9;) and by repetition becomes vice, (רשעה Deut. xxv. 2; Isaiah ix. 17; Malachi iii. 15). By vices likewise, we understand merely the different exhibitions of an immoral disposition; or, as they are called, *vice*. Sin is *inward* when it consists in immoral feelings, thoughts, inclinations, and intentions; outward when displayed in looks, words, and deeds. It is of omission when duties are neglected; עבר על מצות עשה—of commission when things forbidden are done. When sin arises from a careless neglect of duty, it is an unintentional transgression, (שגגה Lev. iv. 2, 27; Num. xv. 24; Eccl. v. 5; Job xix.) The sources thereof are Precipitation (פחז), arising from our not taking time to think and choose correctly; Inadvertence (עברה), from our not paying attention to the precepts of the law; Ignorance (שגיאה), from our wanting the requisite information; Weakness (שואה), from an insufficiency of self-control; and Habit (לשון), if we blindly follow any ruling passion. If we knowingly choose to sin, it is called intentional sin זדון, Deut xvii. 12; Jer. xlix. 16; Obad. 3. מרד Jos. xxii. 22; 1 Sam. xx. 30; Eze. ii. 3; Dan. ix. 9; and is also called Deviation (עון), Gen. iv. 13; xv. 16; Job xxxi. 11, because we deviate from the path of righteousness;—Violation (פשע Gen. xxxi. 36; l. 17; Prov. xxviii. 2), when we violate precepts;—Crime (אשם Gen. xxvi. 10; Jer. li. 5; Psalm lxviii. 22), when we are punishable by the laws; Infamy (נבלה

most perfect happiness of a better world. But it rewards us also in this life with the greatest of all blessings, a quiet conscience, and cheerfulness of soul. Would you secure your own and your parents' temporal and eternal happiness? O then! let virtue ever be your companion. Have a mind elevated above the things of this earth, if you would really wish to be raised above this world. Strive to obtain what is eternal, and gladly sacrifice what is temporal, to become possessed of it. Combat boldly all the temptations, all the allurements of vice.* Shun no obstacles, no hardships, no dangers, in the cause of virtue. Hasten to perform godly deeds while it is yet day. Prepare for your journey home instead of dreading it, (Psalm xc. 12,) and weary not in well-doing, even with your last breath. Who lives

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Judges xix. 23, 24; 2 Sam. xiii. 12), when we injure our reputation; Sacrilege (חלול Exod. xxi. 14; Lev. xix. 18; Malachi ii. 11), when we desecrate what is holy; and Abomination (תועבה 2 Chron. xxi. 6; Job xv. 16), when it shocks even the most hardened conscience.

אשרי מי שלא חטא, ומי שחטא ישוב וימחל לו.

Happy he who has never sinned; and he who, when he sins, repents, that he may be forgiven.—*Talm. Sucah*, 5.

* מה יעביד אינש ויחיה? ימית את עצמו.
מה יעביד אינש וימות? יחיה את עצמו.

What must a man do to live? Slay his animal desires.

What should a man do to die? Live only for animal gratification.—*Tamid* xxxii. 1.

for virtue, dies gladly for it, and who dies for virtue lives for it.*

*P.* This doctrine is contained in a hymn which I well remember.

*T.* Then recite it as a conclusion to our observations on

### The Worth of Virtue.

*P.* Virtue is the only treasure
That can give us joy and rest;
Purples cannot hide the lowness
Of a soul by sin possessed.

Indiscretion is the fountain
Whence misfortunes ever flow,
But, for the man whose heart is pure,
Hope and comfort ever grow.

All depends upon the first step;
If in this you ill succeed,
Then, alas! your guardian angel
Will your steps no longer heed.

Therefore, with your mind enlightened,
View the path you're entering on;
Virtue's soft and gentle features,
At a single glance are known.

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* הבל מקור הבלים וההפסר המהבליך ניחל להשאיר לנו אחרית ותקוה .

Vain world, fountain of vanity, destroyer of happiness! Can thy vanities vouchsafe me a heritage? or thy nothingness grant me comfort and hope?—*Bechinoth Olam*, Chap. x.

Virtue is no empty glitter,
'Tis no phantom, vision vain;
It affords us lasting pleasures,
Everlasting life it's gain.

And, while yet our sands are running,
Here below it yields us peace,
Joys that shall be interrupted
Only when those sands shall cease.

While I rove through earth's bright valleys,
Virtue! ever be my guide!
Guide me over thorns and flowers,
Pleasure's ebbing, flowing tide.

Naught but virtue e'er united
Purest joy with ev'ry pain;
And of all in our possession,
Virtue only we retain.

## *B.* WORSHIP OF GOD.

### Conversation IV.

Worship of God is required as a demand on human reason, and consists in the strictest observance of all moral duties.

"Reason ever carries a bright light before me, and urges me to seek for the surest prop of life—this prop, is *religion*. Reason bids me to strive to know it in all its parts, and to follow its behests implicitly." Racine.

*T.* If we, my beloved child, sum together all the results of the observations we have hitherto made, we shall find man to be the noblest creature on earth, and that he was formed for virtue and righteousness. Man alone is capable of doing or avoiding actions freely, of choosing them according to his ideas of right and wrong, without being impelled by blind instinct. Let us pause a little in this view of the free field of human actions, and enquire how we should make such use of it, that our acts may redound to our own satisfaction, and that when we quit the stage of this world, we may not be unworthy of the highest approbation of God, of

ourselves, and of other men.* According to which standard should we judge of the actions which we perform in this life?

*P.* We must judge them, *a*, according to their outward, and *b*, according to their intrinsic value, or in so far as they are without either.

*T.* When has an action outward value?

*P.* An action has outward value when it produces temporal advantages, as wealth and estates.

*T.* And intrinsic value?

*P.* An action has intrinsic value when it is performed more from regard for what is just and good, than for any temporal advantage.

*T.* Has every action outward and intrinsic value at the same time?

*P.* No; an action can have mere outward or mere intrinsic value, or both intrinsic and outward, or neither.

*T.* Mention an action that has merely outward value?

*P.* When a man acquires wealth by lying, deceit, slander, flattery, and the like.

*T.* What action has intrinsic value only?

*P.* Raising ourselves enemies, and incurring persecution by defending the cause of justice.

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* מי שיקרה נפשו בעיניו יקטין העולם בעיניו .

Whoever esteems his spirit highly, esteems the world but little.—*Miphchar Hapeninim.*

*T.* In what action can outward and intrinsic value be united?

*P.* When a man by honesty, and the performance of his duty, acquires wealth without its having been his principal object; in which case his actions have both outward and inward value.

*T.* What action can have neither kind of value?

*P.* That by which we incur contempt, or other just punishments.

*T.* What are those actions called which have mere outward value?

*P.* They are called interested, selfish.

*T.* And always flow from the impure fountain of sensual desires. But from what source spring actions of intrinsic value?

*P.* Disinterestedness.

*T.* And their mainspring is love of honesty, and their object is, the fulfilling of the eternal laws of God, as the requisitions of pure reason. The inward value of good intentions and actions *remains*, be the immediate consequence what it may. God regards only the heart.* Only honest, disinterested persons deserve and enjoy true esteem. But the thoughts and conduct of interested persons produce nothing but the feeling of contempt.†

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* רחמנא לבא בעי

God requires only the heart.—*Aben Ezra. Exod.* xxxi.

† If you assume the principle of the pursuit of happiness, as the impelling power of your conduct, instead of the free in-

What objects have merely outward value?

*P.* Mere outward value belongs only to *things* which we can possess, as property, for example, houses, animals.

*T.* And which have intrinsic value, or merit?

*P.* This belongs to *men*, they being reasonable and moral agents.

*T.* For what purposes may things be employed?

*P.* They may be employed as means for the attainment of all unforbidden ends.

*T.* May men also be employed as mere means?

*P.* No, but as having objects to attain themselves; otherwise we abuse their dignity as men.

*T.* A just conclusion, my young friend. Treat not therefore yourself nor others as mere means. Never employ your reason for merely selfish purposes, forgetting meanwhile the principal object of your existence. Never abuse others to promote your own selfish interests. Every person is like yourself, the child of God. In our existence, birth, death, necessities, duties and hopes, we all have one nature; and the degeneracy of thousands even

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ward impulse for what is right, the gradual death of all morality will follow. Reason would then merely fill the office of a handmaid to your inclination, and lose its power of deciding and convincing.

סלסליה ותרוממך ובין נגידים תושיבך.

Esteem it (reason) highly; it will put you equal in rank to princes.—*Talm. Hieros. Nasir*, Chap. v.

does not justify misanthropy.—Malachi ii. 10.—Ever act virtuously!

What does the law lay down as the cardinal principle by which we should be governed in all our intercourse with others?

*P.* It is: Do always unto others as you might justly wish them to do to you and others.

*T.* This rule, my dear child, is of the highest importance; regard for it must ever give our will its proper direction, and chiefly there where we feel an inclination to act otherwise. If, for instance, any one has wronged you, you will perhaps feel a desire for revenge; but you should be able, by overcoming this desire, to forgive, and to benefit him who has wronged you; and reflect, how overjoyed you would be to receive such treatment from others in case you had done them wrong yourself. This victory of reason exalts your dignity, and blesses you with the purest self-satisfaction. All sin springs from an insufficient regard of this law.*

*P.* Assist me, God! in conflict's hour
O increase my spirit's power!
Over passion's wild array
May I reason's sceptre sway:
May I be in every state
Watchful and considerate.

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* לעולם יהא שמאל דוחה וימין מקרבת.

When thy left retreats, thy right must advance.—*Sanhedrin*, page 107 1; *Sota*, page 47 1.

## The Duties.

*T.* As you are now able to judge of the merits and demerits of actions, we will apply the test of merit to the duties which we have to perform in this pilgrimage of life. But first I wish you to define the word duty.

*P.* By duty we understand the obligation to think and act in conformity with the commands of reason and the holy Scriptures.

*T.* How are duties divided?

*P.* Duties are divided into *a*, the duties of man to God; *b*, towards himself; and *c*, towards other men.*

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* Duty, in its limited sense, or unconditional and perfect duty, is that which is accurately defined by the laws of morality, and informs us what and how much is to be done. The obligations to observe them can never be annulled. To these belong all the duties of justice. Duty in its extended sense, or conditional, imperfect duty, is that in which the moral laws do not accurately define what and how much is to be done. Hence, there is room for choice. Thus morality commands me: "Assist the poor." It gives me the principle, but I must define farther to what extent and how often I can give, according to my circumstances, and my own necessities. We are more virtuous the more we fulfil the most indefinite duties as strictly as we would the most definite, the more our conscience impels us to the fulfilment of duties. The following sentence is truly correct:

*T. a.*—What duties have we to fulfil towards God?

*P.* Towards God we have chiefly the duty of reverence, which requires veneration of his greatness, love and prayer.

*T.* Since we must have regard for all reasonable beings, we must therefore have the more reverence for God, the most exalted of all beings. This duty affords us the sweetest and most enduring of all pleasures, because its object to the great Supreme, and because it corresponds with the requirements of our hearts. There is no act demanded of us which is more sublime and soothing than the adoration of God.*

But how should we outwardly show that we adore God?

*P.* We should show it, 1, by avoiding all thoughts and actions which are contrary to the divine will; 2, by the proper use of all our mental and physical powers, for the promotion of all that is good.

*T.* How is adoration to God farther shown?

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ברח לך מעבירה כמפני נחש אם תקרב אליה ישכבה.

Fly from every violation of duty as from a serpent; if you approach it you shall be wounded.—*Keli Yakar*, xxviii. 2.

* יראת ה' על כלנה התרוממה ירא ה' מי ידמה לו?

Worshipping God excels all things; a man fearing God, wherewith can he be compared?—*Meor Enayim*, xvi. 2.

*P.* In this, that we always speak with the highest reverence of the Deity and things divine; that we say nothing and do nothing that could in any manner, in ourselves or others, diminish the idea of the exaltedness of God.

*T.* Mention a few cases in which this duty of venerating God would be violated.

*P.* Blasphemy, perjury, and cursing; finding fault with God's works, false devotion, hypocrisy, infidelity, making game of religion, unnecessary swearing, and the like.

*T.* And also calling on God to assist us in performing immoral actions.

What else is our duty in worshipping God?

*P.* That we should glorify His name.

*T.* How is God's name glorified?

*P.* By our advancing the true knowledge of God, by combating superstition, religious fanaticism and unbelief, by prayer and other devotional exercises.

*T.* Also by keeping sacred the laws of God, joyfully obeying them, being satisfied with our lot, and having an unshaken trust in God. Nothing on earth can suffice us; in God alone our peace is firmly established. If our course of life makes us worthy of His love, we have obtained our glory, our fountain of life, and our crown. From things divine there is nothing to fear. Therefore let what is holy, ever be holy to you; and let the pure worship of God,

and the glorifying of His eternal name be the life of your life.*

*P.* Hallelujah! sing to God the Lord,
O! let his name for ever honoured be!
Him glorify, ye nations far and near,
And sing his praises through eternity.

Day unto day makes known his unending power,
The starry firmament proclaims His praise,
Him the divine creation glorifies,
And all the earth makes known His wondrous ways.

*T. b.*—What duties have we towards ourselves?

*P.* 1.—Every person must earnestly exert himself to retain and exalt his dignity as a human being.

*T.* Why is this the first duty towards himself?

*P.* Because man as a reasonable being has capacity to exercise moral actions, and the striving to live morally is the basis of all duties.

*T.* Wherein consists the retaining and exalting of our dignity?

*P.* It consists in the strictest obedience to the dictates of reason, in abstaining from all that humanity, reason, duty, and religion forbid.

*T.* Very true, my dear child! Better to lose health, fortune, and life, than to act contrary to an

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* ראשית יראת ה' אהבתו וראשית אמונה לכת בארחותיו.

The adoration of God is the beginning of love to Him; walking in his ways is the beginning of righteousness.—*Kad Hakemach*, ix. 2.

enlightened reason. No one has a right to induce or compel us to dishonour ourselves.—What means lead to the high object in view?

*P.* Temperance, sobriety, propriety, chastity, and a constant effort to govern all our desires.

*T.* And humility, the twin sister of love, cheerfulness, the approbation of our consciences, general esteem, health and enjoyment, follow in the footsteps of these virtues.*

*P.* No, never shall my dignity
By me be desecrated;
My costly gem, my ornament,
Could ne'er be compensated.

*T.* What further duty have we towards ourselves?

*P.* 2.—To preserve our life.

*T.* What is the reason of this duty?

*P.* If we shorten our life, we cannot do as much good as we should.

*T.* How are we to preserve our life?

*P.* By avoiding all intemperance and other vices, by taking the necessary food, and by employing the proper remedies in sickness.

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* דע מה למעלה ממך עין רואה ואזן שומעת וכל מעשיך בספר נכתבים.

Know what is above thee; an eye which sees and an ear which hears all things; and that all thy actions are, as it were, written in a book.—*Aboth* ii.

*T.* May we in no case expose our lives to danger?

*P.* When the preservation of the life of others, the defence of our country, or the vindication of our principles require our life to be perilled; and then are we not at liberty to expose our life to imminent danger needlessly.*

*T.* In this we display genuine heroism and true love of glory. But even in war we must cherish humanity, and not sacrifice more lives than the fulfilling of imperious duties demands.—By what sins would we shorten life?

*P.* By cowardice in bearing the hardships of life, and self-destruction which it would cause, by temerity, intemperance, debauchery, and the like.

*T.* Even in days of misfortune, a man has opportunities of exalting his dignity, and being useful to

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* We must not spare our life when it is required for the great design of the world—the promotion of the highest moral good. To this calling we must remain true, though it cost us wealth and life. Yet it would be an immoral action, and a dishonour to humanity in our own persons, if we were designedly to sacrifice our life, if this could be avoided, even if by so doing we might promote the happiness of others; since we are not at liberty to serve another person to the injury of ourselves. Only unavoidable self-sacrifice can be permitted, since all men alike are creatures of God.

תן לו משלו שאתה ושלך שלו.

Give him (God) his own; for thou and thine are his.—*Talm. Aboth*, iii. 8. 1 *Chron.* xxiv.

the world by the exercise of virtue. How base and cowardly would it then be for us to abandon the post which God has assigned us! God watches us everywhere, and will assuredly rescue us from the greatest dangers, if it be consistent with His goodness and wisdom.*

*P.* Take courage, still be undismayed,
Though fortune sometimes frown,
Though notwithstanding all thy load,
New burdens bear thee down.
Remember honour's wreath will grace,
And happy days will bless our race,
If we will raise our spirit's eye,
To him who dwells above the sky.

*T.* What other duties do we owe to ourselves?

*P.* 3.—We should endeavour to maintain and advance the pre-eminence which has been imparted to our soul.

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* The highest degree of vice, and one connected with apparent deliberation and reflection, has, in a physical point of view, an appearance of heroism, but morally viewed, it is a paroxysm in which the living principle is robbed of all the free use of its energies, and in which, consequently, the physical strength is based upon the relaxed state of the moral governing powers; for when the moral principle is silent, and its impelling power is arrested, mere unassisted nature steps on the stage, whether it displays itself in a physical or intellectual capacity.

יש חוטא ולא מלבו

Many sin without its being their intention, many err without perceiving it.—*Midrash.*

*T.* What end is to be attained by the performance of this duty?

*P.* The greater the spiritual perfection is which we possess, the more securely will we attain the object of our existence.

*T.* What must we do in accordance with this duty?

*P.* We must judiciously exert all the capacities of our soul, and by this means improve them.*

*T.* That is, we should exercise our senses, reflection, imagination and reason, cultivate our moral sentiments, and ennoble our tastes. What results will spring from the performance of this duty?

*P.* Honour, esteem, usefulness, and all the happiness incident to life.

*T.* Can you mention the means to be used for the attainment of these desirable results?

*P.* Industry, appreciation of time, abstemiousness, constancy, and patience.

*T.* Unfortunately there are too many persons who neglect the cultivation of their mental faculties, waste their time in debauchery and idleness, and even despise true civilization and those who seek to advance it. Shun, therefore, my dear child, selfishness, idleness, whims, dissipation, pride, rude-

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* אוהב אדם שכלו ושונאו כסילתו.

Understanding is the friend of man;—folly his foe.—*Menorath Hamaor.*

ness, aversion to labour, prejudice, and all kindred vices, so that you may never be counted among the ranks of those miserable beings who are the more unfortunate, the more fortunate they fancy themselves in the moral waste in which they move.*—What farther duty have we to perform?

*P.* 4.—The preservation of our health; for by the want of bodily health, we are prevented from properly performing our duties.

*T.* But how can we preserve our health?

*P. By temperance, precaution, careful diet, the avoiding of excesses and other vices, by strengthening our bodies through industry, taking fresh air, and cleanliness.*

*T.* What faults are in opposition to this duty?

*P.* Sloth, effeminacy, imprudence, false modesty and uncleanliness.

*T.* Have we no other duties to perform towards ourselves?

*P.* 5.—Yes; it is our duty to preserve and to augment our temporal possessions.

*T.* What is the reason of this duty?

*P.* This is our duty because its performance

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* לב כסיל בפיו ופי משכיל בלבו.

The fool has his understanding in his mouth, but the wise man has his mouth filled with his understanding.—*Orchoth Chayim*, xxvii. 1.

contributes greatly to the attainment of our highest object, and is consistent with the moral law.*

*T.* This is the case when this duty is performed in an honourable, lawful and permitted manner. But should the performance of this duty be the principal motive of our actions?

*P.* By no means: all our actions should spring from a proper self-appreciation, from a love for that which constitutes our permanent happiness, but never from an egotistical, ungenerous self-love.†

*T.* He who feels delighted with his worthless earthly riches, who views them, not as means, but as a fortune, (property, as they are often improperly called,) is a servant of gold, is in a measure a worshipper of idols. Earthly possessions, if employed for a hallowed purpose, are of great value; but if used for unhallowed purposes, they encumber our souls with a load of sin.

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* דעת בלי עושר כרגלים בלא מנעלים .
ועושר בלי דעת כמנעלים בלא רגלים .

Understanding without wealth, is like feet without shoes; wealth without understanding is like shoes without feet.—*Miphchar Hapeninim*, xxiv. 2.

† מלח ממון צדקה .

Beneficence is the salt of wealth; i. e. charity is the cause of the preservation of wealth to the possessor.—*Talm. Ketuboth*, lxvi. 2.

*P.* 'Tis true that God forbids us not
To have on earth possessions,
But he has made our duty plain,
And punishes transgressions.
Low avarice degrades the soul,
And checks each high desire,
And quench'd by love of glimmering ore
Is virtue's gentle fire:
E'en reason's made a mockery,
And paltry gold a deity.

*T.* What possessions do you call temporal?

*P.* To temporal possessions belong external freedom in the choice of actions, wealth, food, residence, reputation, and social connections.

*T.* May Providence bountifully bestow these possessions upon you, and assist you to make constant use of them for the acquisition of those blessings which can never be taken from you, which shall accompany you from time into eternity—namely, for the acquisition of virtue and greatness of soul. Regard what is enduring, not merely what is showy; then will you, like our holy ancestors, be rich even in poverty, and blessed by the inward unfailing fountain of contentment.*

*c.* What duties have we to perform towards other persons?

*P.* 1.—We must have proper respect for all men,

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* מי שדי לן במה שנזר לו הבורא ית"ש הוא עשיר מכל ארם.

He is richest who is content with what God has allotted him.—*Miphchar Hapeninim.*

and maintain and improve their dignity as human beings.*

*T.* On what basis is this duty founded?

*P.* The same on which the first duty towards ourselves is founded. The duty of every being capable of virtue, is to be virtuous; and to esteem as less than ourselves any creature whom God has formed for the same high destiny with us, would certainly displease our common Father.†

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* When we speak of the moral and not of natural laws, we have in view a moral world, the state of which we can only understand by an analogy with the physical world. Attraction and repulsion are in their various relations the two principles of material nature. According to analogy with this, rational beings on earth are directed, 1, to approach each other continually by the power of mutual love, and 2, to maintain a proper distance out of the principle of respect which they owe to each other. Love and respect therefore, in a practical sense, are the two moral powers, of which neither can be neglected without prejudice to morality. The former as the principle of benevolence is duty in its extended sense; and the latter, as the principle of limiting our self-estimation by an appreciation of the dignity of human nature in the person of others, is duty in its more limited sense.

† האוהב את שכיניו והמקרב את קרוביו והמלוה סלע לעני בשעת דוחקו עליו הכתוב אומר אז תקרא וה' יענה.

He who loves his neighbour, and respects his kindred, and rescues the poor from want—of him the Scriptures say: When thou callest, God will answer thee.—*Talm. Sanhedrin*, lxxvi. 2.

*T.* Must we then have regard for all men, even the sinner?

*P.* We may not exclude from the number of mankind even him whom we consider the greatest sinner; and therefore we dare not violate in regard to him the duties of philanthropy, be this in thoughts, words, or actions.

*T.* But is this not countenancing vice?

*P.* By no means! If we abhor vice ever so much, every man is still made in the image of God, and never ceases to be our brother. We cannot look into his heart. God punishes the sins of the heart; and the authorities can punish the sins against the peace of the state only.

*T.* What should we, according to this view, not permit ourselves towards other men?

*P.* We should not speak ill or injuriously of any man, nor impute bad motives to his actions, nor deny his good qualities, and less than all, rejoice over his faults; but we should pity the vicious, and endeavour to improve them.

*T.* According to the precepts of universal philanthropy, we should also endeavour to remove ignorance, error, and immorality; and try to promote a regard for religion, good morals, and the laws of the state; to advance a correct mode of independent thinking, vindicate human rights, establish religious conduct, permit freedom of con-

science, defend the innocent, help the needy, and to combat all injurious prejudices.*

*P.* We should prove our love for others not only by good wishes, but also by good actions.

*T.* Yes; this is true as a general principle; *still justice goes before mercy*, and hence we must not steal, nor cheat others in order to assist the poor.—What virtues spring from the cultivation of the sentiments we have mentioned?

*P.* Philanthropy, patriotism, fidelity, readiness to serve others, active morality, devotion, justice, equity, mercy, liberality, gratitude, tolerance and mildness.

*T.* Philanthropy, then, is the beautiful band around the garland of virtue. We are under obligations to all mankind, to high and low, rich and poor, rude and enlightened, sable and white, friends and foes, good and bad. Philanthropy rewards us often in this world even, and causes us to feel the noblest pleasure, a delight to which nothing is equal in purity.

Before we pass to the second class of duties, you can perhaps tell me in how many points of view the love of man may be considered?

*P.* It may be considered as twofold; 1, love of

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* החושד את חבירו במה שאין בו צריך לפייסו .

He who has unjustly accused his neighbour of any offence, must endeavour by all possible means to satisfy him.—*Talm. Berachoth*, xxxi. 2.

man (benevolence) arising from prudence, or one which is connected with the expectation of some advantage; and 2, arising from impulse, which is not founded on principles of reasoning, and seeks for no return.

*T.* Which of these two have we just considered according to its inestimable worth?

*P.* The latter; for love of man springing from interested motives, is mere cold selfishness, and not genuine philanthropy.*

*T.* What is the second duty which we have to observe towards others?

*P.* We must strive to preserve their life and health.

*T.* What should we accordingly do, and what leave undone?

*P.* We should not kill, nor injure the health of others, wound their feelings, lead them into dangers not required by duty, nor seduce them from the path of duty; we are also bound never to omit rescuing others from perils, be this at the expense

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* The love, says the ingenious Stolberg, which binds together the brethren of an order, is very equivocal. It is a branch which, springing from the wild stem of self-love, is nourished from its bitter roots, and bears sour fruit if it has not been inoculated with love of the Lord, which alone produces the fruit pleasing to God, that is, a more refined love for our fellow-beings. "All selfish love vanishes as soon as the impelling motives have ceased to exist; pure love never ceases." —*Aboth* v.

of our health, our strength, and even, under some circumstances, our life.

*T.* This duty also requires of us to assist the sick, and to endeavour to prevent that kind of bravery in arms which is reckless of human life, cruelty, and every species of ill-treatment of living things.

How should we then conduct ourselves to avoid the committing of such sins, and to live in accordance with wisdom?

*P.* We should excite no one to anger, by words or deeds, always avoid giving cause for quarrel; be circumspect, prudent, amiable, and undaunted, and entertain correct ideas of honour.*

*T.* What farther is our duty?

*P.* 3.—We should leave every one in undisturbed possession of what is his.

*T.* Why?

*P.* Because, since we are bound to treat every man as a being created for a wise purpose, we are not at liberty to violate the right he has to his justly acquired wealth.†

* שלשה אינן נודעין אלא בשלשה דברים העניו בשעת כעסו והגבור במלחמה והאוהב בשעת הצורך.

Three classes of men are discovered in three ways only; the meek in his anger, a hero in war, and a friend in need.—*Baba Metzia*, lxxxiv. 1.

† The government alone, and this only when the laws require it, has a right to deprive an individual for a time, or for life, of a part of his property.

*T.* Which are the possessions of which we are prohibited to deprive any one?

*P.* External freedom, wealth, his capacities for action, and the exercise thereof, acquired property, honour, friends, his sphere of action and lawful enjoyments.

*T.* What rules of conduct should we therefore adopt for practical life?

*P.* Never to deceive, always to keep and fulfil our promises to the utmost of our power, never to take the advantage of others in trade, to be equitable and grateful, and ever ready to repair past errors.

*T.* Also to return to the proper owner whatever has been entrusted to us, or what we have found; and in short, to violate no rights in regard to others which we would wish to be kept inviolate in regard to ourselves.*—What vices ought we accordingly to avoid?

*P.* It is our duty to avoid every species of vice; but we should be particularly guarded against violence, theft, deceit, cunning, falsehood, slander, ingratitude, selfishness and obstinacy.

*T.* And these faults will be shunned by every one who is not under the influence of that erroneous opinion, "That what many do, we also may do."—But what is the fourth duty?

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* אשרי הגבר נוצר מהוח ולא הסיח מישרים מעיניו .

Happy is the man who never errs, and never loses sight of probity.—*Midrash Rabba.* cvi. 4.

*P.* We should invariably speak the truth, be honest, and avoid every falsehood.

*T.* What is the reason of this duty?

*P.* Because, every falsehood, with which we intend to deceive another, is an offence not only against the person we wish to deceive, but likewise against mankind in general, and against God.

*T.* How are we then to act in this respect?

*P.* We should never dissemble and never conceal the truth.

*T.* Neither must we lie to gain any advantage.* If the government requires of you to declare what you know, you dare the less violate the strictest truth, since, perhaps, the fortune and life of others depend on what you may tell.†—But must we always say all that we know?

*P.* Veracity does not require that we should, when it is not demanded by the civil authorities, state to other persons all that we know. The virtue of discretion should never be lost sight of. We

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* Veracity is a duty so long as it does not interfere with a higher duty; for example, if justice should stand in opposition to the duty of telling the truth; in such an extreme case, which is of rare occurrence, the concealment of truth may be allowed, to prevent injustice, as, for example, the destruction of our life by the hands of an enemy.

† אם ברור לך הדבר כשמש אמריהו ואם לאו אל תאמרהו .

If a thing is as clear to you as the sun, then speak it, but if otherwise, speak it not.—*Talm. Sanhedrin*, vii. 2.

ought to know what we say, but not always say what we know.*

*T.* Very true; but should we not also affirm with an oath what we assert?

*P.* Not without necessity: whoever swears to every trifle, knows not the importance of an oath, and deserves therefore in a less degree to be believed.†

*T.* An honourable open-hearted man does not permit himself to tell a lie even in jest, and requires no oath to confirm what he says. His yea is yea, his nay, nay. Falsehood, knavery, dissimulation, boasting and garrulity destroy all confidence and intimacy in our social intercourse, and produce distrust and quarrels. All men are not able to give, and no man can give to all; but honesty we owe to every one; and though we sometimes may, or even should, conceal the truth out of a due regard for others, still are we never permitted to say what is untrue. But to trifle with an oath, that is, to use it without cause, is a fearful crime.—Have we not still other duties to perform under peculiar circumstances?

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* כל המרבה דברים מביא חטא.

Whoever speaks much that is useless is easily brought to sin.—*Aboth* i.

† שומר פיו מאלה שומר נפשו מעול ובחטא לא יחלט.

Whoever guards his lips from oaths, guards himself also from evil, and falls not easily into sin.—*Menorath Hamaor.*

*P.* Yes, the peculiar circumstances in which we find ourselves placed, impose on us, besides the general ones, particular duties, which should be the more inviolable since they are sacred in a two-fold respect.

*T.* Name some of their peculiar duties.

*P.* Duties towards the government,* and all the persons who administer it; towards our country and our fellow-citizens; duties towards our parents and teachers; reciprocal duties between husband and wife, and those between parents and children, and between masters and servants, apprentices and persons employed in work.

*T.* What duties are we to observe towards the head of the government?

*P.* We owe him the most perfect fidelity and implicit obedience; we should therefore love him as a tender parent, who constantly provides for the well-being of his children, and implore our heavenly Father for his success, and for the success of those who are associated with him in the government.†

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* ירא את ה׳ בני ומלך עם שונים אל תתערב .

My son fear God and the king, and engage not with rebels. —*Prov.* xxiv. 21.

† הוי מתפלל בשלומה של מלכות שאלמלא מוראה איש את רעהו חיים בלעו.

Pray for the happiness of the government and his counsellors. Without reverence for the same, men would devour each other.—*Aboth* iii. 2.—How can he be blessed who is unfaithful to his sovereign and to God?—*Bechinoth Olam*, Chap. iii.

*T.* Have we no duties to perform except towards the chief magistrate?

*P.* We owe his counsellors and officers, through whose faithful co-operation the public weal is guarded and promoted, gratitude, reverence, love, and obedience for their beneficial services, and should pray to God to lend them his assistance in the discharge of their duties.

*T.* What have we to do and what to omit, according to these dictates of reason and religion?

*P.* We should strictly obey the laws of the country;* never transgress them either publicly or privately; support the institutions established for the public good, pay honestly the taxes imposed for the support of the state, and never permit ourselves to do anything that might be detrimental to, or subversive of, the institutions or interests of the country.

*T.* Which land do you call your country?

*P.* That in which we were born and educated, to which we owe many obligations from our very infancy, or that which we have chosen as our place of residence, where we enjoy the protection of the laws, and obtain our livelihood; to either of these we actually belong—and it is our country.

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* דינא דמלכותא דינא.

The laws of our states are obligatory upon Israelites likewise.—*Talm. Berachoth*, lviii.

*T.* What are the duties of a man in reference to his country?

*P.* He should love and esteem it above all things; prove himself worthy of, and grateful* for all the benefits he enjoys therein; promote its prosperity, and support its laws without regarding any sacrifice as too great, and, when it is in danger, defend it with his fortune and his blood.

*T.* After God, the name of our country is the most sacred word. We must be proud of its glory without despising or hating other countries. The happiness of our country is our own happiness.†

*P.* My country! O! the pleasing name
Inspires me with delight;
Love, hope, ambition, fond desires—
In thee they all unite.

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* Gratitude is not due to contemporaries only, but also to our ancestors and antiquity. Hence it is our duty to vindicate those of past days, who may be viewed as our instructors, against all unjust assaults, imputations, and slights; because we ought not to forget the services they have rendered us, and that the time may come when we shall be glad to be defended by others: indeed we must never lose sight of the wise maxim:

בירא דשתית מניה לא תשדי ביה קלא .

Into a cistern from which thou hast drunk, thou mayst not cast a stone to make the water turbid.—*Baba Kama* xcii. 2.

† דרשו את שלום העיר והתפללו בעדה .

And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it: for in the peace thereof shall ye have peace.—*Jeremiah* xxix. 2.

Here I inhale the air, which winds
From other climes convey,
Where ice-hills—where luxuriant groves,
Thy wisdom, Heaven, display.

And while such blessings I enjoy,
Health, friends in thee possess,
My strength I will to thee devote,
And ne'er thy laws transgress.

My home! in thee shall be my pride,
I'll make it virtue's school,
And give to every one his due
And honour those who rule.

*T.* What are our duties in reference to our fellow citizens?

*P.* Every citizen owes fidelity to his fellow-citizen, should assist him in performing his civil duties, and do every thing that is required by the social compact.

*T.* Do you know the duties towards parents and teachers?

*P.* Children owe their parents reverence, gratitude, love, and support, and particular attention and indulgence in their old age. The same is due to grand-parents, instructors, and guardians.

*T.* And what duties have parents and teachers towards their children and scholars?

*P.* To educate and instruct them in the best manner possible; to develope their intellect, and

never to exercise the power which they possess over them except for good.

*T.* With the reciprocal duties of servants to their masters, and these to their servants, you are probably also acquainted.

*P.* Servants must be respectful, obedient, faithful, and industrious; and masters should be kind to their domestics, and not abuse their power over them.*

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* Many more peculiar relations and duties might be adduced here: for instance, those of brothers and sisters, husband and wife; but as the principles of these are included in the duties towards man in general, and may be easily supplied by the teacher, I omit them for the sake of brevity. The moral duties towards other men are, *a.* either gratuitous, which we perform of our own accord, or *b*, those we owe to others. By the performance of the first, the recipient of our acts incurs an obligation; but not so through the latter class. The feelings which accompany the performance of these duties are love and esteem. They can be considered separately, but also in connection. As regards our *feelings merely*, we may love our neighbour, though he deserves but little esteem; and esteem him, though he seems but little worthy of our love. But as regards the *law*, love and esteem are united together; yet, in such a manner, that the duty we owe arises at times principally from merit (gratuitous duty), at others principally from debt (obligation), in either case the other principle becomes the accessory motive of our action.

לעולם יהא אדם מענה רך משיב חמה ומרבה שלום עם אהיו ועם כל אדם.

Man should always be mild and forgiving, and preserve and promote peace among all his kindred and friends. This is the duty to all men, even to the most ignorant heathen.—*Berachoth*, Chap. II.

*T.* These, my dear child, are the principal duties which reason and religion demand of us.—Yet, before we dismiss this important subject, we must explain a few circumstances which seem to contradict the most exalted attributes of God. He grants to man complete freedom in the choice of actions, and thus bestows on him the possibility of doing evil: would it not be better for mankind if they could not do any evil?

*P.* If we were compelled to do good from necessity and without choice, doing good would not be meritorious in us, and consequently we could receive no reward for doing it.

*T.* Correctly said. And though men are, as now constituted, often unable to avoid sin from weakness, yet their condition is far less evil than if they were mere machines or automatons, compelled to move according to the irresistible will of a superior.* —But does not the abuse of human freedom interfere with, or destroy, the wise plans of God?

*P.* No; God foresees all the actions of man and their consequences; and in His wisdom and power He knows how to direct all that it may tend to good ending.†

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* ערך כל אדם כפי מה שהוא יודע .

The worth of a man is measured by his degree of intelligence.—*Miphchar Hapeninim.*

† החסידים מאמינים שכל הדברים ההוים באין מהשגחת האל יתי"ש .

*T.* But how can the justice of God be vindicated when pious and good men meet with misfortunes?

*P.* These misfortunes may have been partly merited, for not every one is really pious who seems so in the eyes of men: farther, no man is without sin,* and if the pious suffer here, they will have the more happiness hereafter.†

*T.* And do not many so called unfortunate circumstances prove in their consequences, to have been truly fortunate events? For instance, had the pious Joseph not been so unfortunate as to be sold for a slave to Potiphar by his brethren, and had he not been cast into prison, though innocent, would the happiness and prosperity of himself, his family, of Egypt, of so many countries, been promoted in an equal degree? As a general rule we must, when considering the moral government of the world by the Deity, always have regard to the whole, and not confine our attention to so small a part merely, as

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The pious believe every event to be directed by Providence. —*Baba Metzia*, Chap. I.

* None on earth, not even the pious, are without sin.

† He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he.—*Deut.* xxxii. 4.

אין בידינו לא משלות רשעים אף לא מיסורי הצדיקים .

It is not in our power to understand correctly the prosperity of the wicked, nor the sufferings of the pious.—*Talm. Aboth.* iv.

this our earthly life evidently is.*—But many misfortunes occur in the world on which man has but little influence, as earthquakes, pestilence, famine, destruction by fire, water and the like; can these, too, be made to appear consistent with the goodness of God?

*P.* Just as in the case with single individuals, who are admonished by misfortunes and punishments; so God employs at times calamities, as the means of improving the whole human race. Through afflictions men are often made better than they were before; and their virtue, constancy, and confidence are often exhibited in a more triumphant manner under adversities than in prosperity.

*T.* By means of afflictions the understanding is made more effective, the moral character is elevated, and many opportunities are afforded for the performance of duties. And what is our state when we have overcome a misfortune by perseverance?

*P.* We then enjoy our prosperity with more delight, and use it with more grateful feelings towards God.

*T.* How delightful is health after sickness, peace

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* ציפרא מבלעדי שמיא לא יברא כל שכן בר נשא .

If no bird in the air is forsaken, how much less can a son of man be forsaken by Heaven.—*Talm, hiros. Schebiith*, chap. ix. *Bereschit Rabba*, sect. 29.

after war! and besides, is there not far more happiness than unhappiness in the world?

*P.* Yes, if we could but perceive and appreciate the former.

*T.* Truly, in point of fact, the earth is no vale of tears. Misfortune is, as it were, only a slight exception to the rule, and generally has better consequences, than unexpected good luck. We enjoy innumerable blessings daily, but we are so much accustomed to them, that we seldom think of them. We may avoid the greater part of the evils which beset us, by the proper use of our reason; because, to have merely the power of thinking and knowing is not the chief object of our existence: we are also bound to act reasonably.* A common man, who knows but little, yet thinks and acts justly, is far preferable to one of a bad character, who has acquired vast treasures of knowledge.†

It is only by acting in accordance with reason that a man acquires worth. Let us therefore ever strive to understand what is truly good, and to act

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* אל תהא חכם בדברים אלא במעשה .

Be not merely wise in words, but also in deeds.—*Midrash.*

† יש חסר מדע ונקי מעון ורב מדע וחומא .

Many are ignorant and free from sin; many have much knowledge and are knaves:—*Midrash Yalkut.*

accordingly; then shall we have done what our Maker expects of us to do.*

I perceive you wish to cull me a flower from the wreath of religious instructions which you have hitherto received: I shall accept it with pleasure.

*P.* 'Tis good to have a heart that's moved
With ease to pity's pious tears,
That cannot banish sympathy,
When suffering's trembling voice it hears;
'Tis good, unseen by human eye,
Around us blessings to bestow,
To cause o'er those whom sorrow bends
A stream of happiness to flow.

'Tis good to see, with true delight,
The flowers of joy for others grow,
To pluck our own, however small,
And on our way contented go.
The blossoms which we chance to find,
On others' paths to drop;—to spread
With comfort, as with morning dews,
The thorny paths which others tread.

'Tis good through raging storm and hail
To pass with cheerful voice and eye,
And through the gloomy clouds around,
With hope the beauteous day to spy;

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* ליבעי אינש רחמי אפילו עד זינולא בתרייתא .

Man should pray for mercy even in his last breath.—*Talm. Berachoth*, viii. 1.

'Tis good to show a modest mien,
When we've accomplished what we hoped,
To hush the voice that fain would boast,
When we successfully have coped.

'Tis good, with strictest eye to judge
The deeds which we ourselves have done,
But o'er the faults our friends commit,
Needless severity to shun;
'Tis good to long for righteousness,
Our will for virtuous deeds to train,
And boldly still our path pursue,
Though we should step from pain to pain.

'Tis good our gift of reason as
A heaven-kindled spark to hail,
And day by day increase its light,
To lead us through this gloomy vale;
'Tis good, though it should cost a world,
The truth to utter faithfully,
To be sincere, and never seem
What we have not the heart to be.

'Tis good to gladden the distressed,
The suffering joyously to serve,
Their sinking courage raise when they
From duty's thorny path would swerve;
'Tis good to see with patience those
We dearest deem'd their coldness show,
Reviling not when we're reviled,
Forgiving fault of friend and foe.

'Tis good, tho' hard, to combat all
The passions which so strongly plead;
To quench each deleterious flame,
This is a victory indeed!
'Tis good to strive unceasingly,
And ne'er from duty's path to fly;
Till we can say, the palm is ours
That blooms for us eternally.

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## Conversation V.

The worship of God as commanded by revelation, consists in the most faithful performance of all the holy precepts.*

In the same degree that the precepts which the holy Scriptures present to man for the government of his thoughts and actions demand a constant reference to God; does their history exhibit the unceasing and powerful working of his immediate influence. Stollberg.

*T.* The great love of God for his creatures, and

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* תורת אל חכמה ויראת ה' תבונה נוצר אלה משכיל.

Knowledge of the laws of God is true wisdom, fear of God is just understanding, and he who has both possesses real happiness.—*Ben Syra.*

particularly for man, we have learnt to discover from his pre-eminent qualities and capacities, mental, no less than bodily. It is therefore necessary now that we proceed to a more minute consideration of the noblest gift which we have received from the hand of our beneficent God, in order to secure our temporal prosperity and eternal happiness.—Do you know what this great, this divine, gift is?

*P.* It is the written word of God, or as we call it, the holy Scriptures, in which his sacred will is made known to us.

*T.* What blessing could be a greater living testimony of the boundless love and goodness of the Creator, than his heavenly gift! Although man was already furnished with most appropriate means for securing his happiness, he, nevertheless, received in addition a written revelation of God's holy will,* that he might at all times be able to guard against error. Will you mention more particularly the time at, and the circumstances under which mankind came into possession of this valuable treasure?

*P.* When the people of Israel had been set free from Egyptian bondage, and led into the Arabian

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* כל הלומד חורה ואינו תוזר עליה דומה לארם שזורע ואינו קוצר.

He who learns the law and does not act in accordance therein, is like the man who sows and does not reap.—*Talm. Beracoth*, lxiii. 1.

wilderness* by Moses, God, out of love for his creatures, deemed it proper to give them laws and precepts: and these they received on the sixth day of the third month Sivan (Exod. xx.), in the year of the world 2440, on Mount Sinai, amid lightning and thunder and the sound of trumpets. No history proves that God ever appeared to another nation as He did to our fathers. That day became, as it were, the birth-day of the Israelitish religion.

*T.* To whom did God deliver these laws?

*P.* After the people declared that they felt too timid to hear the voice of the Lord themselves, (Exod. xx. 19,) Moses, according to the general desire, went alone on the mountain, where he remained forty days and forty nights, and brought down two tables of stone, on which were engraved the Ten Commandments. These, together with many historical details, truths, and farther instruction in reference to duties, were written by Moses in five books and handed over to the Israelites, to be strictly followed by them. In this manner was their religion established.

*T.* What effect has religion on us?

*P.* It is that alone which renders us really good

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* According to Frank's Chronology, the *Pharaoh* who elevated *Joseph* was called *Venephes;* he who began to oppress the Israelites, *Achenchersis;* and he who wished to destroy them, and was drowned in the Red Sea, *Chencheres.*

and useful men. It teaches us to lead such a life on earth as shall be acceptable to God, and how to attain happiness here as well as hereafter; and shows us how we should enjoy prosperity and bear misfortune. (Deut. vi. 1—3.)

*T.* Do the five books of Moses (the Pentateuch) contain only ten commandments?

*P.* No; the number of the collective ordinances is *six hundred and thirteen;* namely, *two hundred and forty-eight positive* commandments מצות עשה and *three hundred and sixty-five* prohibitions, מצות לא תעשה (according to the number of days in the year). Maccoth, page xxxii. 2.

*T.* Are we at this day still bound to obey all these commandments?

*P.* No; for since the termination of the Jewish government, many commandments which had reference to the promised land, and the then condition of the Israelites, have lost their applicability; so that there now remain only *three hundred and sixty-nine* which we are able to obey.

*T.* Is it the duty of every Israelite without distinction, to obey all these commandments?

*P.* No; *ninety-nine* of them are only adapted to persons under certain circumstances, for example: "*When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring no blood upon thine house, if any man fall from thence.*" (Deut. xxii. 8.)

"*The wages of him that is hired, shall not abide with thee all night until the morning.*" (Levit. xix. 13.)

These precepts and others like them are evidently not of daily occurrence; and if a person, for instance, never builds a house, he never will have an opportunity of complying with the precept regarding the same.

The number of commandments then, which every Israelite is bound to observe, is diminished to *two hundred and seventy;* namely, *forty-eight* positive commandments, and *two hundred and twenty-two* prohibitions.*

*T.* Is obedience to these laws important, or is it merely left to our choice and pleasure?

*P.* The commands of God were given for the highest good of man; they are therefore doubtlessly of vast importance, and it is part of our destiny on earth to obey them.†

*T.* What are the words by which God makes

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* See *Sepher hachinuch* (ספר החינוך); by Rabbi Aaron of Barcelona.

† כמה התינוק הזה צריך לינק בכל שעה שביום כך כל אדם צריך ליגע בתורה בכל שעה.

As the mother's breast is requisite to afford constant nourishment to the infant, so is every man bound to labour constantly in the pursuit of religion.—*Talm. hieros Berachoth.*

known in the holy Scriptures the duties which are required of man?

*P.* They are:

ועתה ישראל מה ה׳ אלהיך שאל מעמך כי־אם ליראה את ה׳ אלהיך ללכת בכל דרכיו ולאהבה אתו ולעבד את־ה׳ אלהיך בכל־לבבך ובכל־נפשך .

"And now, Israel, what doth the Lord thy God require of thee but to fear the Lord thy God, to walk in his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul." (Deut. x. 12.)

*T.* How can we walk in the ways of God?

*P.* When we are penetrated according to his sublime example, by the purest love for good, and the greatest possible aversion for evil.

*T.* How can we serve God?

*P.* If we speak and act according to the sentiments just laid down.

*T.* Do the holy Scriptures contain no other declarations as to what is required of man?

*P.* Yes, very many. Thus Moses, the faithful servant of God, said to the assembled people of Israel:

העידתי בכם היום את־השמים ואת־הארץ החיים והמות נתתי לפניך הברכה והקללה ובחרת בחיים למען תחיה אתה וזרעך .

"I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live." (Deut. xxx. 19.)

*T.* Do you also therefore choose life, my dear child;

be it your study to do much good in your present life, that you may be everlastingly happy.—In what words is the duty of man elsewhere clearly and plainly set forth?

*P.* In the words of David:

סור מרע ועשה טוב בקש שלום ורדפהו .

"Depart from evil, and do good; seek peace and pursue it." (Psalm xxxiv. 14.)

*T.* In addition to this blessed precept we find in the wide and fruitful field of the holy Scriptures, promises of the highest favour of God as the reward for all good actions; and on the other hand, threats of his highest displeasure as the punishment for every evil action. In this we constantly discover the reward for virtue, and the punishment for evil doings. Humanity is likewise recommended to us by God and his servants in many passages of Scripture, and is therefore a duty, the execution of which must never be pretermitted.

*P.* That we should happy be on earth
Is bounteous Heaven's pleasure,
He therefore gave us laws divine,
To be life's choicest treasure.
Through conscience He adresses us,
And through the understanding;
Forever what we ought to do,
And what avoid commanding.

*T.* You spoke of the ten commandments de-

signed by God to bless mankind, which He delivered to Moses: what are they?*

*P.* The first commandment is:

אנכי ה' אלהיך אשר הוצאתיך מארץ מצרים מבית עבדים.

*"I am the Lord thy God, who have brought thee out of the land of Egypt, out of the house of bondage."*

*T.* What doctrine does this commandment contain?

*P.* It teaches, 1, that God is the Creator and Preserver of the world.

*T.* What is meant by, God is the Creator?

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* As it is an acknowledged truth, that religion, in its purity, is the highest good of mankind, and to comprehend it fully, and act accordingly, is our holiest duty; it would be the greatest sin to endeavour arbitrarily to disfigure its outlines, or to undermine the principles upon which it is based. Hence, I hold it to be the duty of every teacher to be particularly careful to inculcate and fully explain the ten commandments, when giving religious instruction.—What would remain to the associated believers in the holy Scriptures without the ten commandments?—a meagre skeleton of casuistical fragments! Should any friend of the truth deem the passages which I have adduced from the holy Scriptures, as deviating from my design, I would say to him:

לא תשית חטאת על מי שהביא קצת מן הדברים הנכונים כאשר לא הגיע אל תכליתם.

"Account it not a sin to him who brings what is good in parts, though it may not entirely correspond with his design."
—*Preface to Sepher Mechir Yayin.*

*P.* That every thing is derived from Him. God is the first cause of all things.

בראשית ברא אלהים את השמים ואת הארץ .

"In the beginning God created the heavens and the earth. (Gen. i. 1.)

לה' הארץ ומלואה תבל וישבי בה .

"The earth is the Lord's and the fulness thereof; the world, and they that dwell therein:

כי הוא על ימים יסדה ועל נהרות יכוננה .

"For he hath founded it upon the seas, and established it upon the floods." (Psalm xxiv. 1, 2.)

"Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel; for he *is* the living God, and steadfast for ever, and his kingdom *that* which shall not be destroyed, and his dominion *shall be even* unto the end. He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions:" (Dan. vi. 25—27.)

God is therefore the origin of all creation; and all creatures came from Him, and exist through Him and in Him.

מאין כמוך ה' גדול אתה וגדול שמך בגבורה .

"Forasmuch as *there* is none like unto thee, O Lord; thou *art* great, and thy name *is* great in might. Who would not fear thee, O King of na-

tions? for to thee doth it appertain: forasmuch as among all the wise *men* of the nations, and in all their kingdoms, *there* is none like unto thee. But they are altogether brutish and foolish: the stock *is* a doctrine of vanities: Silver spread into plates is brought from Tarshish, and gold from Uphaz, the work of the workman, and of the hands of the founder: blue and purple is the clothing: they *are* all the work of cunning *men:* But the Lord *is* the true God, he *is* the living God, and an everlasting King: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.—He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretions: When he uttereth his voice, *there is* a multitude of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasures. Every man is brutish in *his* knowledge; every founder is confounded by the graven image: for his molten image *is* falsehood, and *there is* no breath in them." (Jerem. x. 6—10, 12—14.)

*T.* From what motive did God create all things?

*P.* From the purest possible love towards his creatures, and for the purpose of making them all happy.

*T.* God, the Author of the world, loves, and is active for the welfare of his creatures; and is not a

being occupied merely with the contemplation of his own greatness, who does not care for the creatures He has made, because their comparatively little acts might seem too insignificant to merit his attention.

"Yet they (the wicked) say, The Lord shall not see, neither shall the God of Jacob regard it: He that planted the ear, shall he not hear? or he that formed the eye shall he not see?" (Psalm xciv. 7, 9.)

What is meant by the expression, God is the Preserver?

*P.* That every thing is preserved in being through Him only. The same God who created all things, graciously provides for their continuance.

"Thou visitest the earth and waterest it: thou greatly enrichest it with the river of God, *which* is full of water: thou preparest them corn, when thou hast so provided for it: thou waterest the ridges thereof abundantly: thou settlest the furrows thereof: thou makest it soft with showers: thou blessest the springing thereof: thou crownest the year with thy goodness; and thy paths drop fatness: they drop *upon* the pastures of the wilderness; and the little hills rejoice on every side: the pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing. Psalm lxv. 10—14; civ. 13—15; cxlv. 15, 16; cxlvii. 7—9.

"Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open,

and let them bring forth salvation, and let righteousness spring up together. I the Lord have created it. Isaiah xlv. 8.

*T.* No evil then threatens us here below, for the God of love* makes every occurrence tend to real good. His mighty arm rules over the world, destiny, mankind, the elements, and events. Gen. l. 20; Isaiah xii. 2; Psalm ix. 5; lvi. 12; lvii. 2; entire Ps. xc.

What farther does the first commandment teach us?

*P.* 2.—That God is the Ruler and Benefactor of his creatures.

*T.* What is meant by this?

*P.* That every thing that occurs is in strict accordance with His wise arrangement of creation, His will, His ordaining, and under His guidance: nowhere does any thing happen by chance. Isaiah xlv. 7, 8; Psalm xxxiii. 13—15; cxiv. 7, 8.

"O Lord, I know that the way of man *is* not in himself: *it is* not in man that walketh to direct his steps." Jerem. x. 23.

"Who *is* this that darkeneth counsel† by words

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* Even so would he have removed thee out of the strait, *into* a broad place, where *there* is no straitness, and that which should be set on thy table, *should* be full of fatness.—*Job* xxxvi. 16.

† As if he had said, who art thou who pretendest to speak on the deep things of God, and administration of his justice and providence, which thou canst not comprehend?

without knowledge?—Gird up now thy loins like a man; for I will demand of thee, and answer thou me. Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding: Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?—Whereupon are the foundations thereof fastened? or who laid the corner-stone thereof; and said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed? Hast thou commanded the morning since thy days, and caused the day-spring to know his place." Job xxxviii. 2—6, 11, 12.

"Then Job answered the Lord and said:

I know that thou canst do every *thing*, and *that* no thought can be withholden from thee. (Thy power is unlimited; thy wisdom infinite.) Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not."*

"Hear, I beseech thee, and I will speak; I will demand of thee, and declare thou unto me. I have heard of thee by the hearing of the ear; but now mine eye seeth thee. Ibid. lxii. 2—6.

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* אין להרהר אחרי מעשי ה' שהכל עושה בחכמה אע"פי שנעלמת מעיני חכמים.

Do not measure by thy reason the acts of God, for He does every thing with the highest wisdom, though it may not be clearly perceptible to human eyes.—*Ben Syra*, i. 5.

*T.* His presence fills the entire space; His eyes penetrate the human heart no less than all the worlds; the abundance of His blessings is inexhaustible, and His beneficence boundless. Deut. xxxii. 4; Isaiah xlviii. 13; l. 2; Jeremiah xxiii. 23, 24; Ps. xxx. 15; xxxiii. 9; cxv. 3; cxxxix. 1—5.

What do we mean when we say that God is our Benefactor?

*P.* That all things are objects of His providence and care, that all are happy through Him.

"The eyes of the Lord thy God *are* always upon it, (the land of Palestine,) from the beginning of the year even unto the end of the year." Deut. xi. 12.

"The *righteous* cry, and the Lord heareth, and delivereth them out of all their troubles. The Lord *is* nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit. Many *are* the afflictions of the righteous: but the Lord delivereth him out of them all." Psalm xxxiv. 19.

*T.* How great is the love which God displays in the providence with which He cares for mankind. How manifold are the joys which his goodness distributes among them! How inexhaustible are the means by which He preserves them when suffering, protects them in danger, and rescues them from destruction.

"Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with

the right hand of my righteousness. Isaiah xli. 10; xlix. 13–15; xxxi. 20; Ps. xxxiv. 10; xxxviii. 20, 21; Habak. i. 12.

What other doctrines do we derive from the first commandment?

*P.* 3.—That God is our Judge and Guide.

*T.* What is meant by His being Judge?

*P.* God rewards every one according to his merits. His acts towards us are in strict accordance with, and a compensation for, our deeds.

6. "The Lord killeth and maketh alive: he bringeth down to the grave, and bringeth up.

7. "The Lord maketh poor, and maketh rich; he bringeth low and lifteth up.

8. "He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set *them* amongst princes, and to make them inherit the throne of glory; for the pillars of the earth are the Lord's, and he hath set the world upon them.

9. "He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail.

10. "The adversaries of the Lord shall be broken to pieces; out of heaven shall he thunder upon them: the Lord shall judge the ends of the earth; and he shall give strength unto his king, and exalt the horn of his annointed." 2 Sam. Chap. ii.

"And therefore will the Lord wait, that he may be gracious unto you, and therefore will he be ex-

alted, that he may have mercy upon you, for the Lord *is* a God of judgment: blessed *are* all they that wait for him." Isaiah xxx. 18.

"Great in counsel and mighty in work: for thine eyes *are* open upon all the ways of the sons of men: to give every one according to his ways, and according to the fruit of his doings." Jeremiah xxxii. 19.

"For the day of the Lord *is* near upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head." Obadiah 15.

*T.* Although the ways of the Lord are unsearchable, they are nevertheless wise and just. Notwithstanding the most exalted justice, He displays in a manner too evident to be misunderstood, long-suffering towards the erring, mercy towards the repentant, satisfaction with the pious, and his joy over all those who act uprightly.

"For what nation is *there* so great, who *hath* God so nigh unto them, as the Lord our God *is* in all *things* that we call upon him *for?*" Deut. iv. 7.

"Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Isaiah lv. 7.

"Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn

ye, turn ye from your evil ways; for why will ye die, O house of Israel." Ezekiel xxxiii. 11.

See Psalm xi. 7; xxiii.; xxxiv. 19; xxxvii. 25.

3. "Who forgiveth all thy iniquities; who healeth all thy diseases;

4. "Who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies;

8. "The Lord *is* merciful and gracious, slow to anger, and plenteous in mercy.

13. "Like as a father pitieth *his* children, *so* the Lord pitieth them that fear him.

17. "But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children." Psalm ciii.

"He healeth the broken in heart, and bindeth up their wounds." Psalm cxlvii. 3.

11. "To set up on high those that are low; that those which mourn may be exalted to safety.

12. "He disappointeth the devices of the crafty, so that their hands cannot perform *their* enterprise.

13. "He takes the wise in their own craftiness: and the counsel of the froward is carried headlong.

14. "They meet with darkness in the day-time, and grope in the noonday as in the night.

15. "But he saveth the poor from the sword, from their mouth, and from the hand of the mighty.

16. "So the poor hath hope, and iniquity stoppeth her mouth.

17. "Behold, happy *is* the man whom God correcteth; therefore despise not thou the chastening of the Almighty.

18. "For he maketh sore and bindeth up; he woundeth, and his hands make whole." Job, chap. v. 11—18.

What do we mean when we say, God is our Guide?

*P.* The object of all that He dispenses to us, is to make us more perfect.

27. "For the fitches are not threshed with a threshing-instrument, neither is a cart-wheel turned about upon the cummin; but the fitches are beaten out with a staff and the cummins with a rod.

28. "Bread corn is bruised; because he will not ever be threshing it, nor break *it with* the wheel of his cart, nor bruise it *with* his horsemen.

29. "This also cometh forth from the Lord of hosts, *which* is wonderful in council *and* excellent in working. Isaiah xxviii.

15. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy *place*, with him also *that* is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

16. "For I will not content for ever, neither will I be always wroth: for the spirit should fail before

me, and the souls which I have made. Isaiah, lvii. 15, 16.

*T.* Nothing is evil that proceeds from our loving Father. What we have to suffer here, directs us to a brighter destiny, and occasions more perfect virtue. Even the paths which we cannot comprehend at first, have always a joyful termination; a truth of which the going out from Egypt, cited in the first of the ten commandments is an example eminently calculated to elevate the heart. Gen. xlv. 5—7; l. 19, 20; Isaiah lv. 8, 9; lix. 1; Hab. i. 13; Ps. xlii. 6, 12; cxix. 52; cxxvi. 5; cxxxix. 17, 18.

What is the second commandment?

*P.* "*Thou shalt have no other gods before me.*"

*T.* What does this second divine precept forbid?

*P.* It forbids idolatry and superstition.

*T.* In what cases would we be guilty of idolatry?

*P.* We are guilty of idolatry:

1. If we offer divine worship or put our trust in any spiritual or corporeal being beside the one true God.

*T.* Only the God who created you is worthy of adoration; for He alone is the light and strength of your life. Gen. xv. 6.

*P.* 2.—If we entertain an unworthy idea of God; for instance, if we suppose Him to have a visible form, or attribute to Him bodily peculiarities and weaknesses.

*T.* The existence, life, and actions of God cannot

be compared with any visible existing thing. Pardon, then, thy creatures, infinite God, for being unable to speak of Thee otherwise than in their defective language.* Ps. cv. 5.

*P.* 3.—When instead of honest faith, we merely practise hypocrisy and pretended holiness.

*T.* The Most Holy delights not in the dishonest actions of the hypocrite. Good intentions are as much to Him as deeds. No outward, compulsory, blind, half-performance is satisfactory to God; his law should incite us to a pure, joyful, complete, and fearless obedience. Gen. iv. 7; Deut. v. 29, 30; x. 20; Isaiah i. 11; Jer. iii. 10; v. 24; vi. 20; vii. 21—33; xxxi. 33; Psalm l. 7; lxxiii. 28.

"He hath showed thee, O man, what *is* good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? Micah vi. 8.

When do we sin through superstition?

*P.* When we ascribe any thing that happens to unnatural or preternatural causes; as believing that certain stars govern this or that human being or other creature; that the accidental positions of the clouds, the instinctive movement and flight of birds, and the like, have reference to the fortunes of man: farther, if we have faith in the power of evil spirits,

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* לך דומיה תהלה .

Thy praise, O, God! is silence.—*Yalkut.*

witches, magic, and other pretended powers which tend to weaken our veneration for God.

*T.* Let therefore the Creator's will be sacred to you; and strive to glorify his name. Strive to grow in true knowledge of his being and ways, for then you will be easily able to conquer every prejudice by means of the correct views which you have acquired.

"And it shall come to pass, *that* whosoever will not hearken unto my words which he shall speak in my name, I will require *it* of him." Deut. xxviii. 19; Lev. xix. 4—31; Jerem. ii. 3; Ps. xl. 5.*

What is the third commandment?

*P.* The third commandment is:

"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain."

*T.* What is prohibited by this?

*P.* 1.—That we are not to swear to confirm a falsehood, since by this means the veneration we owe to God would be violated in the most sinful manner.†

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* צדיק למה הוא דומה? לפעמון של זהב ומכושו מרגליות .

The truly pious man is like a golden bell, of which the clapper is made of pearl.—*Midrash.*

† The word שוא expresses the idea useless, unnecessary, without cause, groundless and vain, no less than the idea *false* or lying; compare Deut. xxxiii. 23; Isaiah i. 13; Psalm lix. 13. lxxxix. 47; Job vii. 3.

2. That we are not to break an oath which we have taken, by which, as in the first case, we would perjure ourselves.

3. That we are not to be guilty of any kind of cursing, lying, and deceiving; for by these crimes we would grossly offend the holiness of God.

*T.* When are we permitted to take an oath?

*P.* We may take an oath when it is required by the authorities to establish any fact, and we are convinced of the entire truth of that to which we swear.

*T.* An oath is a golden coin of great value, stamped with the name of the living God. With a pure hand only, dare we to lay it on the altar of truth, and even that pure hand should do it with trembling. Not without cause does the word of God contain a particular warning on this subject.

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A *lie* is the intentional uttering of an untruth in expressing our thoughts. It is *judicial* where it violates the rights of others, and *ethical* or *moral* when it violates truth in general. It is *concealed* when we thereby deceive ourselves, and *open* when we expose ourselves also to the contempt of others, by the exhibition of the falsehood. Lying annihilates the dignity of man, and consequently is a gross crime, whether it is against justice or prudence, against the liar himself or others, whether it is the result of inadvertency, complaisance, or good intentions; and whether great or small. *Sincerity* is in general the opposite of falsehood. *Veracity* is a predominating inclination to speak the truth. *Honesty* is sincerity viewed as the character of a person, and *faithfulness* is honesty in keeping our promises. Compare Masech. Sota, page lii.

The fancied golden hills, the tops of which the false swearer would attain, time will cause to crumble into dust, but undying remorse is left behind. His days of joy even are not sanctified by the idea of duties performed, his hours of suffering are without the comfort of religion; his solitude is without inward peace, and his intercourse with others lacks the robe of innocence. Virtue, what can be compared with thee? Sir. xxii. 10—13; xxiii. 10—12; Exod. xx. 7; Ezek. xvii. 19; Ps. iv. 3; Job xi. 14.

20. "The wicked man travaileth with pain all *his* days, and the number of years is hidden to the oppressor.

21. "A dreadful sound *is* in his ears: in prosperity the destroyer shall come upon him.

22. "He believeth not that he shall return out of darkness, and he is waited for of the sword.

23. "He wandereth abroad for bread, *saying*, Where *is* it? he knoweth that the day of darkness is ready at his hand.

24. "Trouble and anguish shall make him afraid; they shall prevail against him, as a king ready for a battle.

25. "For he stretcheth out his hand against God, and strengtheneth himself against the Almighty." Job xv. 20—25.

*P.* The fourth commandment is:

זכור את יום השבת לקדשו .

"Remember the Sabbath day to keep it holy."

*T.* Explain this in other words.

*P.* On the seventh day of every week we should avoid all worldly works and cares, the object of which is the satisfying of our bodily wants, that we may be the more occupied with the concerns of our souls; we should examine our conduct, improve what we discover to be defective, cultivate our understanding of the nature of our duties by means of instruction, and ennoble our hearts by devotion, and by searching in the word of God.

*T.* There is in reality something momentous in the divine institution of the Sabbath. In this weary pilgrimage, where so many pleasures are always ready to entice us away from the path we should pursue, where we not rarely care and strive as if the eternity for which we should care and strive, were of the same earthly nature as our present existence, and where at other times our whole soul is absorbed in the enjoyment of the moment—in such a life it is most urgently necessary for the immortal spirit, dwelling in its house of clay, to be reminded of its origin and of its destination. A day of rest was therefore bestowed upon man, that he might devote it to the contemplation and worship of God. A day of rest for him who is fatigued by the labour and the toil incident to our earthly life; and a day of rest for him also, who, more unfortunate than the former, does not discover

that repose flies from him, the more he seeks it in the gratification of his base desires.

"Ye shall keep my sabbath, and reverence my sanctuary, I *am* the Lord." Levit. xix. 30.

"If thou turn away thy foot from the sabbath, *from* doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking *thine own* words." Isaiah lviii. 13.

"Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I *am* the Lord that sanctify them." Ezekiel xx. 12.

"Because they despised my judgments, and walked not in my statutes, but polluted my sabbaths: for their heart went after their idols." Ibid. 16.

"Nevertheless mine eye spared them from destroying them, neither did I make an end of them in the wilderness." Ibid. 17.

*P.* The fifth commandment is:

כבד את אביך ואת אמך למען יארכון ימיך.

"*Honour thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.*"

*T.* What have we to do, and what to avoid, in obedience to this commandment?

*P.* To honour our parents; ever to remember with grateful feelings the benefits which they have

bestowed on us; to do every thing which will cause them joy; to promote their welfare as far as possible, and to fulfil whatever they require of us; that is to say, we are bound to do willingly, entirely, speedily, and unconditionally, all that our parents have a lawful right to require, all that affords them permitted pleasure and pure joy, all that can lawfully promote their temporal and eternal welfare; but we are bound also to avoid carefully every thing that may cause them just sorrow, that may mar their temporal and eternal welfare, as for example, faithlessness, disobedience, rude demeanour towards brothers and sisters, negligence and the like.*

*T.* The parents are the first and greatest benefactors of their children; all, all that the children are and have, they are and have directly and indirectly through their parents. Hence do the holy Scriptures warn us so frequently not to sin against them; hence has our bountiful Creator promised a particular reward to those who obey this commandment, notwithstanding it is of that nature that it is a spontaneous feeling of every human heart. Talm. Chulin, last chapter.

"*Honour thy father with thy whole heart, be*

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* כל המכבד את אביו מכבד להק"בה וכל המבזה כבוד אביו מבזה כבוד הק"בה .

He who honours his parents, also thereby honours God; he who neglects honouring his parents, also disregards the honour due to God.—*Bereshith Rabba.*

*grateful towards thy mother: how canst thou requite them the trouble of training thee up?* Prov. vi. 20, 23; Sir. vii. 26, 27, etc.*

Parents' love, how great! how boundless!
More than children can return:
But to thank them, to be grateful
To your parents you may learn.
On your parents, weak and helpless,
Youthful vigour to bestow,
Gladd'ning them with help and comfort,
When afflictions round them flow,
This is your delightful duty,
Never, children, this forget!

*P.* The sixth commandment is:

לא תרצח .

"*Thou shalt not kill.*"

*T.* What does this precept teach?

*P.* It teaches:

1. Not to destroy our own life, nor that of others.

2. Not to be accessory in causing our own death, or the death of others, and never to neglect any opportunity of rescuing those whose life is endangered.

3. Not to shorten life in any case by immoderate grief, intemperance, rejecting proper remedies in

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* בא וראה כמה חביבה לפני הק"בה מצות כבוד אב ואם . שאין הק"בה מקפח שכרו בין צדיק בין רשע .

Mark how pleasing to God the command to honour our parents must be; since the reward for obeying it is meted out to the wicked no less than to the good.—*Kad Hakemach*, xxxvi. 3.

sickness, useless abstinence and inflictions to mortify the flesh, nor by any other means whatever which are not demanded by duty.

*T.* The shedding of innocent blood is too great a sin to be left unpunished by our just Creator. Gen. ix. 5, 6. Cherish no evil thoughts towards your neighbour; we are all brethren; the misfortunes of others should be our misfortunes: we should do unto them what we desire to be done unto us. Do nothing therefore to shorten their life; but endeavour to promote useful information; be attentive to the wants of others; have a conscientious regard for their necessities, and advance thus the temporal and eternal welfare of all around you.

*P.* The seventh commandment is:

לא תנאף.

"*Thou shalt not commit adultery.*"

*T.* What is the meaning of this precept?

*P.* We violate this commandment by every species of dishonourable conduct, in unchaste words or actions, which we should be ashamed to let our parents, teachers, or other persons hear or see.

*T.* He who is licentious in thoughts, words or actions, is bold and shameless, fears not to break by his vices the divine bonds of matrimony, robs himself of every pure virtuous enjoyment, draws on

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* כל השוטף בזמה זקנה קופצת עליו.

If you revel in licentiousness, premature old age will fasten upon you.—*Talm. Shabbath*, page clii.

himself shame and contempt, destroys his health, and is brought to an early grave.

24. "To keep thee from the evil woman, from the flattery of the tongue of a strange woman.

25. "Lust not after her beauty in thine heart; neither let her take thee with her eyelids.

26. "For by means of an abandoned woman a *man* is *brought* to piece of bread: and the adulteress will hunt for the precious life.

27. "Can a man take fire in his bosom, and his clothes not be burned?

28. "Can one go upon hot coals and his feet not be burnt?

29. "So he that goeth in to his neighbour's wife; whosever toucheth her shall not be innocent." Prov. vi.

*T.* What is the eighth commandment?

לא תגנב.

*P.* "*Thou shalt not steal.*"

*T.* What is meant by stealing?

*P.* We steal when we appropriate to ourselves by unjust means, that which is the property of another.

*T.* By what action would this precept be violated?

*P.* This divine precept is violated not only by forcible robbery, or by secret breaking into another person's house (burglary); but also by concealing a theft committed by others, by cheating in our commercial transactions, by secreting what we have

found, by inconsiderately contracting debts, and by every action by which we acquire any advantage by unlawful means.

*T.* The best means of avoiding the manifold temptations to the commission of these sins, is to learn some productive business in our youth, that we may ever afterwards be able to earn an honourable livelihood.

He who builds a house with unjustly acquired wealth, piles up, as it were, stones for his grave. The ill-gotten wealth of the ungodly, is like a cloud which consists of watery and sulphureous vapours and of air: the watery vapour is lost in falling rain, the sulphurous is consumed in lightning, and the air is lost in the atmosphere, and thus the whole is dissipated. Lev. xix. 35; xxv. 14; Prov. xii. 5; xvi. 8, 11; Ben Syra xxi. 9; xli. 11—14.

*P.* The ninth commandment is:

לא תענה .

"*Thou shalt not bear false witness against thy neighbour.*"

*T.* What duties does this precept require of us?

*P.* Candour, veracity, and faithfulness.

*T.* And when do we sin against it?

*P.* When we speak otherwise than is dictated by the simple truth, when we make unjust demands or prefer false accusations; or when we, upon being accused, deny the justice of an honest claim; when as witnesses we testify to that as true, which is not

true; and finally, when we, as judges, sentence the innocent and acquit the guilty.

*T.* Well comprehended! But do violations of this nature only take place in judicial transactions?

*P.* They take place in every uncharitable use of language which we indulge in to the disadvantage of others; as lies, slander, false promises, the revealing of confidential secrets and the like.

*T.* "Love thy neighbour as thyself," Lev. xix. 18; and then you will never be tempted to sin in any such manner. Assist all those around you by strict honesty, occasional and disinterested loans and encouragement in their lawful pursuits.* For true

* Love of our neighbour is either love from approbation or love from benevolence. The former is *aesthetic*, and arises from our delight in the perfection of others, and is involuntary, i. e. cannot be commanded to us as a duty. The latter is *practical*, arising from the desire to do good to others, and can be the object of a commandment. The moral rule, therefore, "Love thy neighbour as thyself," demands the extensive duty of doing good, and that towards all men without distinction, and without regarding whether we love them, or even hate them, though hatred is itself an unlawful feeling. The duty of active benevolence extends to all mankind; for the God of love disapproves of hatred. Love in us produces love in others. These general principles embrace the particular principles of duty which are obligatory on us in peculiar and more limited circumstances. In regard to these it may justly be said, every one is the nearest to himself. I therefore may, and do love my parents, my brothers and sisters, my benefactors, more than I love others.

justice and love are the principal pillars of human happiness. Every deviation dishonours the dignity of man. Deut. xxiii. 24.

5. "But if a man be just, and do that which is lawful and right,—

7. "And has not oppressed any, but has restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry; and hath covered the naked with a garment;

9. "Hath walked in my statutes, and hath kept

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The law even limits my charity, and forbids me to sacrifice what I really and truly need for my own use to the benefit of others. For example:

המבזבז אל יבזבז יותר מחומש שלא יצטרך לבריות .

"Let him who is liberal in his charities, give no more than the fifth part of his income, that he may not himself need the assistance of others.—*Talm. Ketuboth*, l. 1.

All the particular principles of duty arise from this general maxim, but they are distinguished as to the degree of benevolence which they make it our duty to bestow, on account of peculiar circumstances of the different cases presented for action. Universal love of man is not violated by the various degrees of benevolence. As regards *quality*, or the same manner as we wish to be loved ourselves by all, we can love all men alike; but in respect to *quantity*, or the degree of love which we may be inclined to bestow, we do and can love our fellow-men only so far as particular circumstances demand our regard and affection.

מי שבני אדם שוים אצלו אין לשטותו רפואה .

The folly of that man, to whom all men are alike, i. e. who bestows the same degree of love upon all, without regard to peculiar circumstances, is incurable.—*Miphchar Hapeninim*.

my judgments, to deal truly; he *is* just, he shall surely live, saith the Lord God."

22. "All his transgressions that he has committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live.

24. "But when the righteous turns away from his righteousness, and committeth iniquity, *and* does according to all the abominations that the wicked *man* doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he has sinned, in them shall he die." Ezek xviii. Psalm xxxvii. 25—32; Prov. xii. 13, 14.*

*P.* The tenth commandment is:

לא תחמד .

"*Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.*" Compare Deut. v. 6—18.

*T.* What are we taught by this precept?

*P.* This precept teaches us not to permit our desires to impel us to unjust actions, to guard against avarice and envy, to be cheerful and contented, and to feel delight in the prosperity of our fellow-man, as though it were our own.

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* סהדי שקרי אגרייהו זילי .

"False witnesses is an abominable commodity."—*Dav. Kimchi ex Talm. Sanhedrin* xxix. 1.

*T.* A human legislator could only have prohibited the deed, but not the desire: the divine Lawgiver, however, can interdict the desire also; for He searches and directs the heart. Human laws can rule only our actions and words, for that which transpires in the heart is not subject to the power of man; but the laws instituted by our Creator take a wider range, and have an effect on our most secret thoughts; and as they thus cut off the root of vice, they confer the stamp of perfection upon laws emanating from men even; that is to say, the enactments of society for mutual protection and security receive the greatest assistance if the citizens are imbued with truly religious feelings. The cardinal command to love our neighbours, is also the foundation of this, inasmuch as it enjoins the honourable combat with our inward foes, our desires and passions, whenever they might militate against our duties to others. *And to be victorious here is to win all.* "Keep thy heart with all diligence; for out of it *are* the issues of life." Prov. iv. 23; Psalm cxxv. 3, 4; Ben Syra v. 2, 3; xix. 1, 2. From this you perceive, my dear child, how truly the great commentator, Rashi, remarks (Exod. vi. 9), "The law is a hard rock, from which assiduity strikes many beneficial sparks."*

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* Resh Lakish declares: (Chagiga, chap. ii., speaking of Micha vii. 5, 7,) "Should an evil desire tempt you to do this

*P.* So also we read in the book of Psalms:

8. "*The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes.*

9. "*The fear of the Lord is clean, enduring for ever:* the judgments of the Lord *are* true and righteous altogether.

10. "More to be desired *are they* than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.

11. "Moreover, by them is thy servant warned: *and* in keeping of them *there* is great reward.

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or that sinful deed, because God is gracious and will forgive you—you should by all means resist the desire, for the heart of man is evil from his youth. (Gen. vi. 5; viii. 21.) And if man should say: No one sees me, who will testify against me? —Then reflect that the stones, the timber, the curtains of thy house will testify against thee; for it is written:

"For the stone shall cry out of the wall, and the beam out of the timber shall answer it." (Habakkuk ii. 11.)

Rabbi Schila says: "Two angels of God which accompany thee (reason and conscience) testify against thee," for it is said:

"For he shall give his angels charge over thee, to keep thee in all thy ways." (Psalm xci. 11.)

מי שיש בלבו שורש יראת ה' ראוי לו להשיב אל לבו שהוא בע"ה שליח מאת הק"בה ונשתלח בע"ה לקיים התורה והמצות ויש לו לעשות באמונה .

"He in whose heart is planted the fear of God, ought to feel that he is in this world as a messenger of God, to practise the law and precepts with honesty and faithfulness."—*Kad Hakemach* viii. 2.

12. "Who can understand *his* errors? cleanse thou me from secret *faults.*" Psalm xix.

## Articles of Faith.

*T.* How many articles of faith are contained in the Mosaic Law?

*P.* Thirteen, which are all comprehended in the following three fundamental articles:

1. מציאות אלוה Belief in the existence of God.

2. מציאות נבואה Belief in a divine revelation.

3. נצחיות נפש האדם Belief in the imortality of the soul.

*T.* What particular articles of faith are embraced in the first principal article, the belief in the existence of God?

*P.* The belief in the existence of God embraces the following six articles:

1. The belief that God always did and ever will exist.

2. In the unity of the Creator.

3. That God has no corporeal existence.

4. That God created every thing existing in nature.

5. That we are to worship Him, the Creator, alone.

6. That God knows every action and thought of man.

*T.* What doctrines are embraced in the second principal article of faith?

*P.* The belief in a divine revelation embraces the following articles:

7. The belief that all the words of the prophet are true.

8. That Moses was the greatest of all the prophets.

9. That the whole law, which we still possess, was given by God to Moses.

10. That this law never will be changed, and that no other law will ever be given by the Creator, to whose name be praise for everlasting.

*T.* What articles of faith are embraced in the belief of the immortality of the soul?

*P.* The following three:

11. That God rewards those who obey his laws, and punishes those who transgress them.

12. That God in the time which He has appointed, and which He alone knows, will send us the Messiah.

13. That the soul is immortal, and that God will at one time recall the dead to life and pronounce judgment on them.*

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* This sketch agrees with Maimonides' method of teaching the thirteen articles of faith. I have presented the collective thirteen articles of faith in three divisions, not only because in instructing youth a survey arranged according to the various

*T.* You have convinced me by what you have just said, that you comprehend the principles of our religion, not only in regard to their outlines, but also to their highly important nature. Impress them on your mind, my dear child; let them, according to the instruction of the immortal servant of God, Moses, be engraven on the tablet of your heart, and embodied in all the actions of the future career of your life. Acknowledge this obligation to the Omnipresent and Most Holy. Vow it with a deep consciousness of the importance of the

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contents is unavoidably necessary, for awakening thought and strengthening the memory, but also because the Rabbi Joseph Albo, (see his ספר העקרים published in Florence, 1425,) who is held in equal regard with Maimonides, afforded me a powerful aid for arranging them in this manner. It must be admitted that the above-named celebrated work contains a vehement dispute on the thirteen Articles of Faith of Maimonides, and that they are reduced by Rabbi Simon Cairo in his ספר הלכות גדולות to one single article, namely, the belief in the existence of God, which is called קבלת מלכות שמים. But it would be unbecoming in me to offer a decision of my own between these great contending learned men. In the investigations, therefore, which it is my duty to make on the highly important concerns of religion, I shall ever gladly accept of information, and feel myself bound to make a return for it, by the most heartfelt thankfulness.

הב ושא ורצא נפשך והטוב בעיני אלהים עשה.

"Give, receive, desire what is good, and do what is pleasing to God."—*Yalkut.*

subject, and the sacredness of the obligation which you assume.

## Confession of Faith.

*P.* The instruction in the doctrines of the holy Law, and the kind advice you have afforded me, have deeply moved my spirit, and enabled me to appreciate the dignity and object of my appointment on earth; and have also taught me to comprehend more fully what I am and why I was created, by admonishing me to reflect on the unlimited mercy of God, and to institute at all times a careful examination of my own feelings and inclinations. Thus prepared, I now declare solemnly, in the presence of the Most High, that

I. *I believe in the Creator of the Universe.*

1. The God, in whom I believe, is eternal; He never began to exist, and shall never cease to be! Time limits not his existence: no boundaries confine Him, no form represents Him. He *was* before any earthly creatures filled the world. He *is*, and rules over all with boundless paternal care. He is invisible to my eyes, nevertheless his being is clearly perceptible within and without me. He *will be;* and when all things through His holy will shall have perished, He yet will be God, ever the same, through endless time.

10. "Ye *are* my witnesses, saith the Lord, and my servant, whom I have chosen: that ye may know and believe me, and understand that I *am* he: before me there was no God formed, neither shall there be after me.

11. "I, *even* I, *am* the Lord; and beside me *there* is no saviour.

13. "Yea, before the day *was* I *am* he; and there is none that can deliver out of my hand: I will work, and who shall let it." Isaiah xliii.

"Behold God *is* great, and we know *him* not, neither can the number of his years be searched out." Job xxxvi. 26. See also Exod. iii. 14; Psalms xc. 1, 2.

2. He is God alone: there is no other God conceivable. He is one and alone in regard to power; there is no other being of equal perfection. He is simple, and one in his essence; He consists not of parts or members.

Sole and eternal Being! grant me power and strength; so that with a sinless mind, I may continually comprehend Thee more fully, and serve Thee daily with a more holy zeal.

"But ye that did cleave unto the Lord your God *are* alive every one of you this day." Deut. vi. 4.

"O Lord our God, *other* lords beside thee have had dominion over us: but by thee only will we

make mention of thy name. Isaiah xxvi. 13; See Isaiah xlv. 5, 6; Psalm lxxxvi. 8.*

3. The God in whom I believe is incorporeal, and has nothing in common with corporeal things. In thinking of his omnipotent attributes, I cannot imagine them to be incident to Him, as is the case with the capacities and qualities of bodily beings, but as constituting his essence. Apart from them, I can form no idea of God which could be worthy of Him. The union of the highest perfections constitutes his holy being.

6. "Forasmuch as there *is* none like unto thee, O Lord; thou *art* great, and thy name *is* great in might.

7. "Who would not fear thee, O King of nations? for to thee doth it appertain: forasmuch as among all the wise *men* of the nations, and in all their kingdoms, *there* is none like unto thee.

8. "But they are altogether brutish and foolish: the stock *is* a doctrine of vanities.

9. "Silver spread into plates is brought from Tarshish, and gold from Uphaz, the work of the workman, and of the hands of the founder: blue and purple *is* their clothing: they *are* all the work of cunning *men.*" Jeremiah x.

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* דא קני מה חסר? דא לא קני מה קני?

If thou hast attained this knowledge, what dost thou need? if thou hast not attained it, what hast thou?—*Talm. Neder* xl. 1.

4. The almighty will of the God whom I adore, created the universe.—The occurrences of thousands of years, and the phenomena of the moment, are alike the workings of His unlimited spirit.

12. "Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?

13. "Who hath directed the Spirit of the Lord, or *being* his counsellor who taught him?

14. "With whom took he counsel, and *who* instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding?

15. "Behold the nations *are* as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing." Isaiah xl.

I rejoice in His works; a glance into the wide creation opens to me the temple of wisdom, shows me the visible marks of the almighty Creator's love, and urges me on to adore Him. The author of *Meshal Hakadmoni*, (xlviii. 1) says truly: "Let the creation convince you of the exaltedness of God, then worship Him."

5. The one God (for there is no other in the

realms of space, or beyond them,*) is alone worthy of adoration. Praised be the name of our glorious Sovereign throughout eternity.

"Thou hast avouched the Lord this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice." Deut. xxvi. 17.

"To whom then will ye liken God? or what likeness will ye compare to him. Isaiah xl. 18. See Psalm cxxxv. 19, 20.

6. My God, my Creator, and the creator of all other beings, perceives equally what is great and what is small, and knows my deeds, my words, and the most secret emotions of my heart. How then can I permit myself to sin, knowing that I can never, for a moment, hide myself from the all-seeing eye of God? I will walk blamelessly before Him. I will not only *appear*, I will *be* what it is laudable to be. Sir. i. 26—29. I will speak what I think, appear what I am, not merely to please men, but my heavenly Father, Sir. iv. 21, 26—29, and endeavour to live, so that outward righteousness, hypocrisy, duplicity, and deceit be banished from my soul.

27. "Why sayest thou, O Jacob, and speakest, O

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* תכליח מה שנרע בך שלא נרעך.

All that we comprehend of Thee, our God! is that we cannot comprehend Thee.—*Bechinoth Olam.*

Israel, My way is hid from the Lord, and my judgment is passed over from my God?

28. "Hast thou not known? hast thou not heard, *that* the everlasting God, the Lord, the creator of the ends of the earth, fainteth not, neither is weary? *there* is no searching of his understanding. Isaiah lxx. See Jer. ix. 5, 8; Psalm xiv. 2; Sir. ii. 14.

II. *I believe in a Divine Revelation.*

7. All the words of the prophets are infallible truths; the messages delivered by men, who lived in God, and according to the commands of God, are the true words of the Lord, and are therefore emanations of the purest love and the most exalted justice. Exod. vii. 1; 1 Sam. x. 6, 7. I honour these prophetic writings, and regard them holy because of their instructive contents, and because they proceed from the great Giver of all blessings. Their sublime earnestness and fervour inspire me with the desire to practise virtuous deeds; their expressive simplicity fills my wavering heart with confidence; their constant reference to God removes from my spirit the fetters which would bind it to mere earthly things, and renders me strong in the Lord, so that I am enabled to *believe* even where I cannot see clearly by the light of my own reason. Jer. i. 6—8; Ps. xix. 8—12; cxviii. 8; Prov. iii. 5, 6.

8. *Moses was the greatest of all the prophets.*

He was in a wonderful manner rescued from among thousands, to be the rescuer of thousands.

Exod. ii. 1. It was he, who, after having broken the iron yoke of the most cruel tyranny, and with Heaven's blessing achieved bodily freedom for those who were innocently suffering, gave at the command of God a new book of laws, which cannot be sufficiently admired. All the attributes of a great prophet are clearly seen therein.

*Wisdom was his compass.* He knew the exaltedness of God, his, to us, incomprehensible being, and lived in Him. And in the same degree that his life was the nearest approach to divine perfection, so were his laws words of the covenant between God and man. O, that we might fully comprehend these laws! Deut. xxviii. 69; xxix. 3. He knew men according to their possible perfections and actual defects, and strove to exalt them by means of true piety. He knew nature, and walked by her side with a firm step in the pursuit of the end of his mission.

*Heroic courage was his helm.* He assumed the task of combating against ignorance and its daughter, blindness, the two most dreadful foes of the human race; and he conquered. The fiery pillar of his zeal beamed forth in the dark wilderness of prevailing prejudices. Humbly he denied his own merits. Exod. iii. 11. Magnanimously he bore and forgave many offences against his person and fair fame. Exod. x. 11.

"And they said unto Moses, because *there were*

no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt?

"Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it *had been* better for us to serve the Egyptians, than that we should die in the wilderness." Exod. xiv. 11, 12.

Mildly he admonished the people to be mindful of justice and duty, Exod. xiv. 13; and nobly he implored God to spare the sinners and lead them from their evil ways.

11. "And Moses besought the Lord his God and said, Lord, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand?

12. "Wherefore should the Egyptians speak and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people.

13. "Remember Abraham, Isaac, and Israel, thy servants, to whom thou swearest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of, will I give unto your seed, and they shall inherit *it* for ever. Exod. xxxii.

5. "And the Lord descended in the cloud; and

stood with him there, and proclaimed the name of the Lord.

6. "And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful, and gracious, long-suffering, and abundant in goodness and truth.

7. "Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear *the guilty;* visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth *generation.*

8. "And Moses made haste, and bowed his head toward the earth, and worshipped.

9. "And he said, If now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among us; for it is a stiff-necked people; and pardon our iniquity and our sin, and take us for thine inheritance.

10. "And he said, Behold, I make a covenant: before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou *art,* shall seek the work of the Lord: for it *is* a terrible thing that I will do with thee." Exod. xxxiv.

His immovable confidence in Him, whose messenger he was, protected him, and gave him weapons to overcome the most formidable foes. He was

without reproach, and therefore without fear. Num. xvi. 1—23; xxi. 5—9.

*Riches were his plumb-line.* The chosen of God makes but sparing use of worldly things, needs little, dispenses willingly with superfluities, desires with modest caution, demands with moderation;—God is his staff of life. And this was the wealth of Moses, which enabled him to acquire true virtue. Pure truth and impartial justice, based on genuine love for the truly good, constituted this inward treasure which gave him power to chastise with the sword of his words the powerful even, when innocence required protection.

18. "Judges and officers shalt thou make thee in all thy gates, which the Lord thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment.

19. "Thou shalt not wrest judgment; thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous.

20. "That which is altogether just shalt thou follow, that thou mayest live, and inherit the land which the Lord thy God giveth thee." Deut. xvi.

*And cheerfulness was his haven.* The manifold calamities and adversities of life cannot bow down the virtuous hearts of those servants of God who are deserving to be the leaders of mankind. They live to become worthy of the land of perfection by the

pursuit of virtue, and would live so, though the way were full of thorns.*

"And the Lord said unto Moses, Speak unto the priests the sons of Aaron, and say unto them, There shall none be defiled for the dead among his people:

* Difficult as it ever is to understand the peculiarities of mankind in general, and of those who have lived thousands of years ago in particular; and great as the circumspection is, it may require to distinguish what part of their doings and omissions was owing to times and circumstances, and what should be ascribed to them as the traits of their characters: still the exalted soul of Moses is fully exhibited in his desire, as found in Numbers: "And Moses said unto him, Enviest thou for my sake? would God that all the Lord's people were prophets, *and* that the Lord would put his spirit upon them."

*The whole human family constitutes the people of the Lord; each individual is an integral part of the whole. All were created by one God, all bear His image, and hence all should acknowledge Him, live in Him, and increase in the righteousness of his law.* O, that this wish, which emanated from the noblest of hearts, thousands of years ago, might be realized! that all would be endowed with the light of the Lord, be equally inspired with love, with zeal for what is good to everlasting—then would nothing remain to be desired here below.

אם סעיפי גוזלי כבודי בהלו נרי מה תעניקני יקר וגדולה ואם אני הוא המונע ממני השוב ברבות הטובה ה' אלהי מה תתן לי .

If my thoughts rob me of my glory and darken my light, what avail me the dignity and greatness I have received? and if I myself reject the blessings which might be mine, what shall I profit, God and Lord! by the multitude of benefits which thou bestowest on me?—*Bechinoth Olam*, chap. xiii.

"They shall not make baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh."

"They shall be holy unto their God, and not profane the name of their God: for the offerings of the Lord made by fire, *and* the bread of their God, they do offer; therefore they shall be holy. Lev. xxi. 1, 5, 6.

9. "*All the precepts which we now possess, were received by Moses from God.*"

God is good, gracious and merciful. Love is his essence, and the diffusion of happiness the work He delights in. But more than all other creatures does He love mankind, and therefore does He confer on them such exceeding great blessings; therefore did He bestow on them, beside so many advantages of body and soul, the holy law which announces to us the way of salvation; and which gave our fathers the promise of reward for their faith, and pointed out to those who went astray the cause of their sufferings. I will profit by this holy law; it shall guide me through life, point out my way to heaven, and teach me to be sedulous in devoting myself to a God-pleasing life. Gen. xv. 6; xviii. 19; Exod. xv. 26; Lev. xxvi. 3.

3. "Hear, therefore, O Israel, and observe to do *it;* that it may be well with thee, and that ye may increase mightily, as the Lord God of thy fathers

hath promised thee, in the land that floweth with milk and honey.

4. "Hear, O Israel! the Lord our God is one Lord.

5. "And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.

6. "And these words, which I command thee this day, shall be in thine heart:" Deut. vi.

10. "*God will never revoke nor alter this holy law.*"

As God is, so is his word—eternal. What the Most Holy calls good, can never be otherwise. Fallible man only often sees on the morrow, how imperfectly he thought and acted to-day. Happy indeed will he be who discerns his error, and improves where he sees defects. (But there are by far too many who deem themselves in perfect moral health, while they are struggling with death!) *God, however, is not a man, that He should consider, nor a son of man, that He should regret.* He is unchangingly the same to everlasting. Only the things which are subject to accidents, only human institutions, can change, must change.

"Wherefore the Lord said, Forasmuch as this people draw near *me* with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:

"Therefore, behold, I will proceed to do a marvellous work among this people, *even* a marvellous work and a wonder: for the wisdom of their wise *men* shall perish, and the understanding of their prudent *men* shall be hid." Isaiah xxix. 13, 14.

This holy law, therefore, free from human admixture, shall ever be, according to the will of God, my guiding principle, not a chain to bind my unwilling spirit.

"And all the people shall know, *even* Ephraim, and the inhabitants of Samaria, that say in the pride and stoutness of heart." Isaiah ix. 9.

"The grass withereth, the flower fadeth: but the word of our God shall stand forever." Ibid. xl. 8.

III. "*I believe that the human soul is immortal.*"

11. The earth can resume only what it gave, the body. And though all its component parts are excellent in their nature, and pre-eminently adapted for their use; they are *means* only for the attainment of a higher object. As soon as the Creator wills it, the body perishes.

"Seeing his days *are* determined, the number of his months *are* with thee, thou hast appointed his bounds that he cannot pass." Job xiv. 5.

Not so my true self—my spirit. Time limits not its existence, and has no power over it.

"Then shall the dust return to the earth as it was:

and the spirit shall return unto God who gave it." Ecclesiastes xii. 7.

It too will return to its native home when its mission is completed. It will then be rewarded for the good it did perform here below, with eternal joy, with peace in God. In the consciousness of having exercised whatever virtue was within its reach, new and unexperienced bliss will constantly be opened for its enjoyment. Its true, imperishable life commences when it is permitted to behold the promised glory, and when it is reunited with the Most Holy.

"Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues." Ps. xxxi. 20.

But it will also be punished for sin committed, by being placed at a painful distance from the object of its most ardent desires. A prey to the gnawing reproaches of conscience, it finds itself without joy, deprived of divine glory, and sighing over the painful consequences of committed sins.

1. "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear.

2. "But your iniquities have separated between you and your God, and your sins have hid *his* face from you, that he will not hear.

3. "For your hands are defiled with blood, and

your fingers with iniquity, your lips have spoken lies, your tongue hath muttered perverseness.

4. "None calleth for justice, nor *any* pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity.

5. "They hatch cockatrice' eggs, and weave the spider's web: he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper.

6. "Their webs shall not become garments, neither shall they cover themselves with their works of iniquity, and the act of violence *is* in their hands. Isaiah lix.

12. "*I confide in the Messiah whom God has promised.*"

This fairest of my hopes is founded on my child-like pious faith. The branch from the stem of Jesse, whom God has promised, will flourish to promote the happiness of all mankind.

"The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined. Isaiah ix. 2.

1. "And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots:

2. "And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding; the spirit of counsel and might, the spirit of knowledge and the fear of the Lord;

3. "And shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

4. "But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

5. "And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins." Ibid. xi.

Grant me thy assistance, O, Father in heaven! that my spirit may embrace thy words, and my heart may believe them.* Guard me from pride and presumption, that my heart may adhere to Thee in simplicity, obey Thee faithfully, so that the happy time may soon approach,† when man shall no longer find the demon of discord amidst his fellowmen, when the earth shall be full of the knowledge of God, and all shall speak one language; have one

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* לאימת אתיא משיחה? היום אם בקולו תשמעו.

When will the Messiah come? To-day, if you will obey the voice of God.—*Talm. Sanhedrin* ii.

† אין בן דוד בא עד שיכלו גסי הרוח מישראל.

The son of David will not appear till the pride of Israel shall cease.—*Ibid.*

end to attain, one love, one will, one God;—when the Lord* shall be ONE, and his name ONE.

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* 2. "And it shall come to pass in the last days *that* the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

3. "And many people shall go and say, Come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

4. "And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plough-shares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more." Isaiah ii. 2—5.

11. "And the vision of all is become unto you as the words of a book that is sealed, which *men* deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed.

12. "And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.

18. "And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.

19. "The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel.

20. "For the terrible one is brought to nought, and scorner is consumed, and all that watch for iniquity are cut off." Ibid. xxix.

28. "And it shall come to pass, *that* like as I have watched over them, to pluck up, and to break down, and to destroy, and

13. *I believe also, that God will call the dead again into life, at the time it may be his will to do so.*

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to afflict; so will I watch them, to build, and to plant, saith the Lord.

29. "In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge.

32. "Not according to the covenant that I made with their fathers, in the day that I took them by the hand, to bring them out of the land of Egypt; (which my covenant they brake, though I was an husband unto them, saith the Lord:)

33. "But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

34. "And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.

35. "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and the stars for a light by night, which divideth the sea when the waves thereof roar; The Lord of hosts is his name;

36. "If those ordinances depart from before me, saith the Lord, *then* the seed of Israel also shall cease from being a nation before me for ever.

37. "Thus saith the Lord; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord." Jeremiah xxxi.

1. "But in the last days it shall come to pass *that* the moun-

When the discordant notes of this life shall have ceased, when this world's empire, so long contended against and yet desired, shall have come to its close: then will the *omnipotence* of God awaken those, who slumber in the dust; in order to destine the good unto imperishable bliss, and bring those unfortunate beings, the wicked, to judgment.

11. "I said, I shall not see the Lord, *even* the Lord, in the land of the living: I shall behold man no more with the inhabitants of the world.

16. "O Lord, by these *things men* live, and in

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tain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and the people shall flow unto it.

2. "And many nations shall come, and say, Come and let us go to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways; and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem.

3. "And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up a sword against nation, neither shall they learn war any more.

4. "But they shall sit every man under his vine and under his fig-tree; and none shall make *them* afraid: for the mouth of the Lord of hosts hath spoken it." Micah iv. 1—5.

"And the Lord shall be King over all the earth: in that day shall there be one Lord, and his name one." Zechariah xiv. 9. —Compare *Maimon.* Sect. xii.; *Albo,* Chap. iv.

all these *things* is the life of my spirit: so wilt thou recover me, and make me to live." Isaiah xxxviii.

This view has a decisive bearing on my life; since it ought naturally to be different if it belongs to heaven, from what it would be if it were destined to perish here in the dust.

*This view gives me the only true directing principle, the assurance that even my body will only be dissolved in order to have a more glorious birth.*

"Thy dead *men* shall live, *together with* my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew *is as* the dew of herbs, and the earth shall cast out the dead. Isaiah xxvi. 19.

"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting contempt.

"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." Dan. xii. 2, 3.

To this faith, to this hope, will I devote my life; and disengaged from the leading-strings of childhood, I, with this day's declaration, enter my state of responsibility, a free agent in the active sphere of human life.

*Lord and Father! grant me thy assistance that I may devote my youth and my riper years to Thee and the destiny for which I was created,*

*that I may avoid every sin, and escape from every transgression. I will strive zealously ever to increase my store of good deeds, to appreciate duly my happy lot, to employ it usefully, and ever hallow it by virtuous actions and the pursuit of righteousness.*

To thee, blest virtue! faith I swear,
To thee will I be ever true,
And spirits high the oath shall hear,
And my deeds with pleasure view.

With hand on heart, and eyes on high,
To thee I consecrate my days;
Apart from worldly noise and strife,
I'll follow e'er thy peaceful ways.

Thy worth my soul has ever felt,
Thy light has through my spirit shone,
To thee alone my song is raised,
Thee only hath my heart e'er known:

Known—as dispensing genuine joy
As every worthy soul's reward,
As comforting in sorrow's hour,
O'er us throwing the heav'nly guard!

From thee my spirit's quickening draughts,
In pleasure's chalice I obtain;
When on my path the sun hath sunk,
And courage in me ceased to reign.

Thou givest pinions to our hope,
Dost happiness on all bestow,
And pointest through futurity,
To where the living palm-trees grow.

And thee shall I not ever praise
With blameless and with hallowed mind?
Shouldst thou by me dishonoured be,
Thou, ever be by me resigned?

Not for the treasures of the earth,
And not for crowned royalty!
How gladly we obey the laws,
When wisdom we receive from Thee.

In vain does sinful power allure
And my destruction wait to see;
I will not follow Syren songs
On flowery declivity.

I will not in my heart confide,
Though long thy temple it has been;
Thee we may only forfeit once,
Thee, whom no price could ever win.

To God I pray, who thy sweet flowers
To me in boundless goodness gave,
That angels may preserve them ever,
That they may deck at last my grave.

Still may I more the charm enjoy,
Which, virtue! thy disciples know;
Still more with heavenly spirits join,
And sever every tie below.

May virtue like a thriving tree
That grows upon a fertile field,
For me and others, every day
Fruits rich and in abundance yield.

From every pleasure I will fly
Which but the sensual can enjoy,
And only fix my mind on such
As time and change cannot destroy.

My heart shall at deceivers laugh,
And help to the deceived impart,
To make them happy, innocent—
This only shall delight my heart.

It never will severely judge—
Will even faults of foes forget,
And never cause or wish them harm
And favours granted ne'er regret.

And though no crown may ours be here,
Though even thorns, in glory's stead,
May seem our virtue to reward,
Shall we ne'er higher regions tread?

Are not the fairest flowers of vice
Soon withered in a poison'd blast?
Is not his mind, who sin commits,
On restless waves of anguish cast?

And will not in that awful hour,
When even vice shall shuddering flee,
Not even vice speak loudly of
Neglected virtue's injury?

And shall I then the bond avoid,
Shall I not ever faithful be?
I will—for wisdom teaches me
To dedicate my life to thee!

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## Conversation VI.

Worship of God, considered as the chief object of our existence in the steady increase of our similitude to the Deity.

"Sanctify yourselves, therefore, and be holy: for I *am* the Lord your God."—*Lev.* xx. 7; xxii. 32.

*Teacher.* We have now, my dear child, in what we have taught, a comprehensive view of the Creator in His immeasurable exaltedness, and of man in his high calling as far as the extent of his weak capacities will permit him to attain. Let us consider a few more useful applications of what we have learned, and may God bless our labours. In commenting on the ninth commandment, we spoke of the pillars of real human prosperity; do you still remember them?

*P.* Yes; they are Truth, Justice, and Love.

*T.* Very true; but why do we call them the *pillars* of human prosperity?

*P.* Because, if we continually act in accordance with Truth, Justice, and Love, we secure in the best possible way our temporal and eternal happiness.

*T.* What do you call acting in accordance with truth?

*P.* To act in accordance with truth is to act agreeably to reason and the holy Scriptures, and consequently to do that which is pleasing to God the Most Holy.

*T.* And it is of the highest importance to act always in this manner; nothing should ever induce us to do otherwise, though a world were to be gained. Truth may be circumscribed and fettered, but not conquered.—But suppose that the majority should deviate from the truth?

*P.* Truth would then be content with the small number of those who revere her; but the multitude of her foes would not frighten her to swerve from the path of right.

*T.* But suppose that through the pursuit of the truth angry feelings should be roused?

*P.* Even then it would be more salutary to let contention raise its head than that the truth should perish.

אמת תבחר בדבריך
ולא כזב בכל ענין
כי האמת יסוד שלום
וכזבי בת - נשיא מרין.

"Choose the truth in thy words, and on no account let a falsehood escape thee; for the truth is the foundation of peace, and falsehood the source of quarrel."

*T.* How should we act not to offend against justice?

*P.* We are bound to leave every man or creature in the undisturbed possession of what is lawfully his own; or in other words, we should do justice to every one.

*T.* What is the general principle which inculcates this justice?

*P.* It is: What thou requirest of others thou must accord to them, if thou desirest to be beloved and happy.

*T.* The word justice includes the idea of all virtues. It is a generally acknowledged truth, that a ray is reflected in the same angle in which it strikes an object. Practise justice, and justice will be done to you.

Let your words, your actions, your measures, your weights, all be regulated by the strictest standard of justice; for injustice is an abomination unto the Eternal.

"In the way of righteousness *is* life; and *in* the

pathway *thereof there* is no death." Prov. xii. 28.

"Better is a little with righteousness, than great revenues without right." Prov. xvi. 8.

See Lev. xix. 14, 16, 18; xxiv. 11, 12, 32; Deut. xxiv. 14; xxv. 13—16; Sir. xxi. 9; xli. 11—14; Talm. Sota xiv.; Schab. xxxi.

*P.* אדם דואג על איבוד דמיו
ואינו דואג על איבוד ימיו;
דמיו אין עוזרין
ימיו אין חוזרין .

We enter but for gold the strife
Meanwhile forgetting even life;
But soon we find that gold is vain,
And wasted days come not again.

*T.* The measure wherewith you measure, will be meted out unto you by others.—But suppose we ourselves do not receive justice at once when we act rightly?

*P.* This must not deter us from the exercise of justice: it is better to suffer than to do wrong.*

*T.* In what does love consist?

*P.* It consists in a heartfelt desire of conferring benefits, and in a striving to promote happiness around us.

*T.* And why is love so important in life?

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* קבל טעות בני האדם בדמות הנכונה כפי יכלתך .

View the errors of mankind in as pardonable a light as thou canst or mayst.—*Miphchar Hapeninim.*

*P.* Because it is, as it were, the soul of life. Without it, every action, every intention, be it ever so good, has no value.

*T.* You are right. The most exalted prototype for mortal man is God, the purest LOVE, whose beneficence is extended to all creatures. Love alone should therefore be the motive of our actions, or if need be, of our inactivity.—Should a man's love then be confined to the human race?

*P.* No, but it should embrace love to all other creatures, to animals, plants, and minerals.

*T.* But how can we commit a sin against animals by a want of love, seeing that God has subjected them to us, and even given us permission to slaughter them?

*P.* Though we may kill those animals whose life might be injurious, or whose death may be useful to us, we should nevertheless let love prevail, and shun all needless cruelty and barbarity.

*T.* But plants and minerals are void of feeling; how is it possible to apply love in regard to them?

*P.* In speaking of those things, which are subjected to man, we are not to regard the thing itself so much as ourselves. To abuse and mutilate any thing from a mere mischievous desire to destroy, dishonours man, is unworthy of him, and is justly deserving of censure.*

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* מי ששכל ואינו אוהב את הבריות וחשב שידע מכלתו כפולה .

Whoever does not love his fellow-creatures, and yet imagines

*T.* Very true; though our reason may not recognise any obligations to be observed toward any thing that is not endowed with reason, duty to ourselves nevertheless requires that all our acts should, in all relations, be strictly humane, and consequently excludes all inhumanity, whatever may be the object on which it would fall. Love alone ought to be the main-spring of all our actions. *Love attracts; Hate repels.* Love conceals from us many of our neighbour's faults. If we have that true love of our fellow-beings which covers their faults and forgives them, God will cover and forgive our faults.—But suppose that, as sometimes happens in life, a course of conduct marked by indiscriminate kind demeanour should bring upon us scorn, pain, and sorrow?

*P.* Such an injury is but transitory, and should the less withdraw us from the path pointed out by virtue, as by such a return, the disinterestedness of our love is more fully proved, and its value enhanced.

*T.* Excellent, my dear child, excellent! the pains attending on love are temporal, its bliss is eternal.

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himself wise, is guilty of a double folly. (*Yalkut* liv. 2.) Compare Ker. viii. 2, which passage is thus commented upon: In vain do we flatter ourselves upon the possession of much knowledge. If our knowledge be not guided by love, we remain ignorant, because we then do not know the practical use and the object of our knowledge, which should be directed solely for the benefit of our neighbour.

Love and bliss remain there unsevered, like the flame and its light;—in yonder life—

> Where loudly swells the jubilee,
> And light from light is springing;
> Where bliss rolls on unceasingly,
> And love its joys are flinging.

He who remains stationary in love, retrogrades. Love must continually be drawn from the source of love, must be expended in loving and acknowledging the good we receive.

To strive and live for truth, justice, and love, is to walk in the paths of religion; is so to conduct ourselves, that we may attain a resemblance to God in holiness. A reference to God in all things is the soul of our holy Scriptures, the essence of religion.

We must regard all things with a sincere and simple feeling of love; and we should never deny this feeling to inanimate nature even, to ourselves, to our fellow-men, to God, to the universe. The sun of righteousness ought to be the centre round which our whole being, our life, and our exertions, should revolve in the search of truth; this is what religion commands.

> In vain you bring your tissues rare,
> In vain your altars decorate,
> Unless to honour heaven's King,
> An upright heart you dedicate.

Vain are your golden candlesticks,
Your thousand tapers burning dim;
God only views the inmost heart,
Naught but devotion pleases Him.

Gold, silver-work and diamonds
Are in our Maker's eyes but dust;
Devotion pure, is incense rare:
Then put, O man! in God thy trust.

Pure hearts and pure morality,
Are what th' eternal God will prize;
The lisp of th' innocent is heard,
By Him who numbers all their sighs.

What, though your hymns you raise on high,
And gild the temple's very floor,
If still your guilty hand is red,
With bloody tears of suff'ring poor,—

If you are faithless to your God,
To mock at all His goodness dare;
And never speak a kindly word,
And will not hear the orphan's prayer,—

If truth, if righteousness be not
Along the path of life your guide,
If love do not your joy, your bliss,
Your Eden's flowery walks provide,—

Ye, wand'rers! is it God's command,
His temple thus to desecrate?
No, in your hearts his altars build,
And there your voices elevate.

Forgive your foes, your brethren love,
And to the temple then return;
When you have all your duties done,
Let then devotion's incense burn.

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## *Various Observations on duties, and maxims of wisdom for youths on entering active life.**

1. If you desire, my dear child, to find the never-failing fountain of contentment, examine yourself. Prove with strictness, with impartiality, and with sincerity, the degree of your moral perfection. Search deep into your heart, and see whether the moving principle of your thoughts and actions be good or evil. A correct knowledge, as far as this is attainable, of your own self, will banish all fanatical contempt of self, as well as self-com-

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* בית חזקו אשיותיו אמצו מאסריו נכונים עמודיו לא יראה בסערה וסער לב נכון בעשתונותיו כל חרדה לא תזעזענו .

As a house which stands on firm ground fears no overthrow from the storm; so no danger can cause that heart to tremble which acts according to fixed principles.—*Sepher Chasidim*, xviii. 2.

placent egotism. You carry your most valuable treasure, the nobility of your soul, in a perishable vessel. Your most dangerous foe is in yourself—it is your natural inclination to evil, your sensuality, which paints sin so attractive as to cause you to forget God, and all that should prevent you from sinning.* Suppress the first desires for evil as soon as they arise. Tread out the spark at once before it spreads. Forsake the place, the person, the object which is dangerous to you, and follow with careful fidelity, your inward feelings, the warning voice of your conscience.†

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* דמיתי העולם בבקשת העולם כצמא שהגיע למים המלוחים כל אשר ישתה מהם יוסיף צמאו .

The world in its sensual pursuits may be aptly compared to a man who should desire to quench his thirst by drinking brine; the more he drinks, the more thirsty he must feel.—*Miphchar Hapeninim.*

† לפי שלב רפה כשעוה יהי מורא שמים עליו .

Because the heart is soft as wax, the fear of God should bind it.—*Talm. Aboth*, i. *Bereshit Rabba*, Sect. lxv.

11. "Discretion shall preserve thee, understanding shall keep thee:

12. "To deliver thee from the way of the evil *man*, from the man that speaketh froward things;

13. "Who leave the path of uprightness, to walk in the ways of darkness;

14. "Who rejoice to do evil, *and* delight in the frowardness of the wicked:

15. "Whose ways *are* crooked, and who are froward in their paths."—*Prov.* ii.

2. Be frequently engaged in studying the holy Scriptures; they are the hand with which God leads his children, the sons of man. Read them for your instruction and edification, with an unprejudiced faith, humility, and a desire to be informed. Let them lead you with childlike innocence, let your conduct accord with their precepts, and be careful not to mix up with them any profane views gathered from human life.* If you have not the necessary strength, pray to God for assistance, and you will be answered if you are sincere. No man is lost who can still pray.†

Examine honestly your course of life, trace out carefully your faults and imperfections, and be heartily penitent; that is, regret, confess, and amend your defects.‡ Beware of excessive mental appli-

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* לא יאמר אדם אקרא כדי שיקראוני רבי אשנה כדי שאהיה זקן ואשב בישיבה אלא למוד וסוף הכבוד לבא.

Let no man say: I will learn, that I may be honoured as a sage; or I will study, that I may have the principal seat among the learned: but let thy motive be love for study and the performance of thy duty, the honour will follow of itself.—*Chobath Hallebaboth* v. 2.

† לעולם ימוד אדם את עצמו אם יכול לכוין את לבו יתפלל ואם לאו לא יתפלל.

Examine thyself before thou prayest; if thy heart can be attentive, then pray, otherwise not.—*Talm. Berachoth*, xxx. 2.

‡ אדם שיש בו תורה ואין בו מעשים טובים דומה למי שמסרו לו מפתחות הפנימיות ומפתחות החיצוניות לא מסרו לו איך יכנס?

A man who indeed knows the law, but does not regulate his

cation; let your labour be followed by proportionate rest, and your rest by proportionate bodily exertion; you will thus be able to persevere in doing good, and escape the danger of becoming a deep-thinking dreamer.* Watch constantly over your heart and conscience, in order that no hurtful desires may attack the root of your modest self-contentment; and such a proper, modest satisfaction with yourself can only result from a conscientious pursuit of duty. Eradicate all vain and ambitious views from your mind, and endeavour to replace them with contentment and cheerfulness.†

3. It is due to the dignity of our race, which we should endeavour never to degrade, that every one should strive to become a useful member of the human family. Choose, therefore, with due caution, according as you have more or less capacity and inclination for one or the other calling, your future sphere of action, and never leave it; for it is, so

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conduct accordingly, is like one who has the keys to the inner chambers, but not to the outer; how can he enter?—*Sepher Chasidim*, xii. 2.

* דלת הנגעלת לא במהרה תפתח .

A firmly locked door cannot be very quickly opened.—*Talm. Baba Kama*, lxxx. 2.

† לא מקומו של אדם מכבדו אלא הוא מכבד מקומו .

The station does not honour the man, but the man should, by honesty of conduct, honour the station.

to say, the world which you have created for yourself, from which your peace and your prosperity must be derived. Banish the pernicious prejudice, that a business requiring labour is not honourable, or that it is even disgraceful. Nothing can be more honourable to a man, than his seeking to support himself by a labour which is beneficial to the community.* There is no trade which may not be made useful to society, and be pleasing to God.†

Pursue then the trade which you have learned with all diligence, even if it be not originally your own choice. Rest not satisfied with the principles of your trade already known,‡ but spend some thought yourself, and strive to raise your art to the highest degree of perfection, and to impart to it a greater field of applicability.§

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* גדול הנהנה מיגיע כפו מירא שמים .

The man who supports himself by the labour of his hands, has more merit than he who remains idle and merely trusts in God.—*Beracholh*, iv.

† כל אחד ואחד יפה לו הק"בה אומנתו בפניו .

Before God every occupation is beautiful, (that is, to God every occupation of general usefulness is pleasing.)—*Ib.* xliii. 2.

‡ לכל בעל מלאכה יש להוסיף במלאכתו .

Every artizan ought continually to develope farther the art which he has learned.—*Nachlath Aboth*, cciv. 2.

§ At a general assembly (la régéneration des Israelites) in France, I proposed, that all parents should endeavour to give

4. First of all take care of yourself before you take care of others.

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their boys a trade, even where they intend to devote themselves to scientific, mercantile, or other pursuits. It would give me great pleasure to see this proposal carried into effect in every place. That this advice deserves particular consideration, and perfectly agrees with the principles of our religious instructors of former ages, is proved, not only by passages occasionally cited in these pages, even from the גמרה, the number of which might be much increased, but also by the actual examples afforded by the most celebrated talmudists themselves; for Rabbi Hillel was a hewer of wood; Rabbi Joseph was a carpenter; Rabbi Jehuda was a smith; Rabbi Simon was a weaver; Rabbi Jochanan was a sandal-maker; and Karna, a very celebrated judge in the promised land, supported himself by drawing water. When parties appeared with a case to be decided, he said, "Procure me first some one to draw water for me, that I may not receive my day-wages without earning them, (at that time the learned took not the least pay for their most important services,) then I will decide your case." Rabbi Joseph supported himself by carrying wood;—"I am fortunate in the choice of a trade," he was accustomed to say, "it gives me food and warmth at the same time."

When these men went out they carried the implements of their trade with them, and boasted in the words:

גדולה המלאכה שמכבדת בעליה .

"Great is the worth of a trade, it honours the master."

If we now consider the manifold sad consequences which must result from the fact, that every one to obtain a living, is gnawing in some manner the single bone of traffic, (not commerce,) we must regard the praiseworthy efforts which some benevolent individuals have lately made for the improvement

This rule is important, very important, apply it as you may. Without means, no object is attained. If you have neglected the years which should have been devoted to education, and not employed your youth conscientiously in the due developement of your mental faculties, how can you have the confidence to assume, in later years, an office, and fill it with honour?*

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of the condition of their companions in faith, as a real triumph of civilization over the giant power of prejudice. Let us acknowledge this benefit and be thankful, though the good effects are not yet felt. Let us place our children at a distance from the dangerous rock of degrading traffic, and ponder on what our learned men thought and taught on this subject.

כיתד בקיר בין אבן לאבן כן מרמה בין מוכר לקונה .

As a nail to be fixed in a wall must be driven between two adjoining stones, so natural is deception between seller and buyer.—*Talm. ex Ben Syra.*

בונה ביתו בהיול זרים כונס אבנים לקברו .

To build one's house with the wealth of others, is to collect stones for one's grave.—*Midrash.*

פשוט נבילתא בשוק וישקל אגרא ולא תאמר כהנא אנא גברא רבא אנא .

Take the hide from a dead beast in the public market place, and take the pay for this labour; rather than say, "I am a priest, a great man."—*Talm. Pesachim*, cxiii. 1.

The usurer loses more than he gains, and his penitence is no penitence.—*Talm. Baba Kama*, chap. viii.; *Maim.* chap. iii.; *Talm. Kidushin*, xxix. xxx.; and the commentary of Raschi on this passage.

* קשוט עצמך וא"חכ קשוט אחרים .

Instruct thyself before thou instructest others.—*Sanhedrin*, xviii. 1.

Do not believe that when the state, or a community invest you with an office, their sole object is to provide for you; no, their object is to provide through you a proper person for their office; hence, it should be your chief concern to manage it in the best manner possible.* If you have not learned your business perfectly, how can you give satisfaction to your employers? How can your art recommend you? How can you render yourself satisfied and happy, if you are conscious of the imperfect state of your acquirements?†

5. Observe modesty in your dress, gait, attitudes, gestures, looks, words, and actions; and let this pious feeling be seated in the deepest recess of your heart.‡ Strive to lead not a shining, but a useful life; think oftener and more of your weakness and imperfections, than of any advantages you may possess.§

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* כל הגדול מחבירו חטאו גדול ממנו.

The greater a man is, the greater are his sins, (if he violates any duties.)—*Cosri*, xlii. 6; *Aben Ezra ad Gen.* xxxii. 8.

† אין רע ומר כמי שידע הטוב ולא יעשנה.

No reproach is so hard and bitter to man as to know the good, and not to practise it.—*Sepher Hamaaloth*, lxxxvii.

‡ כל המשפיל עצמו הק"בה מגביהו וכל המגביה עצמו הקב"ה משפילו.

God exalts him who humbles himself; and He humbles him who exalts himself.—*Erubin*, xiii. 2.

§ If wisdom lends thy head a crown, modesty will supply thy foot with a stool.—*Cosri*, xiii. 2.

Contemplate the greatness of the merit which others have attained in your department, and endeavour to equal or to surpass them; in this manner you will escape the error of self-sufficiency, and avoid at the same time the opposite fault of a silly bashfulness and the debasing fear of man.* Strive to obtain the approbation of the good; and if even you cannot serve all men, show at least by a gentle, kind, courteous, and so far as duty will permit, a conciliatory bearing, that you are not unworthy of the esteem and honour of all your fellow-creatures.†

6. Be moderate in your wishes; expect not too much of men; hope for no enduring happiness in this world. Accustom yourself to the thought that your fondest hopes are liable to disappointment, and your surest possessions to loss and destruction; and in short, do not adhere too closely to things of this earth.‡ Seek for contentment with yourself in the

* רוב ענוים חכמים כמו שרוב המקומות השפלים מלאים מים.

Most of the modest are wise, even as most vales are well watered.—*Sepher Hamaaloth*, lviii. 5.

† לעולם ישתדל אדם לכבד הבריות כדי שיהא מכובד בין הבריות.

A man should always try to honour his fellow-men, that he may be honoured by them.—*Mussar*, xxxv. 2.

‡ When man comes into the world his hands are tightly closed, as if he meant to say thereby: "Mine is the whole world, I will conquer it." When he leaves the world, his hands are relaxed and open, as if he meant to say: "Of things belonging to this world I have conquered for myself—nothing."—*Kad Hakemach*, vi. 4.

observance of the principles of religion; this will be your best support in every condition of life. Regard what is agreeable and good in every thing, and receive even the lesser joys of life with gratitude to God.* If chance seems to favour you, if earthly goods fall unexpectedly to your share; then have more regard to their vanity than to their value, and make such use of them as reason ought to dictate. And consider that a man often bears every thing more easily and becomingly than prosperity.†

7. Form your taste by a contemplation of what is sublime, beautiful, and useful in nature and art, for thus you will obtain a rich fountain of pure pleasures. You will thereby escape ill-humour and melancholy reflections, and be always able to find easy and agreeable means of recreation.‡ Be serene and of good cheer, particularly in society. Cheerfulness opens to us the hearts of others, and procures us an introduction to their good will; moroseness closes them against us. The former disposition is ready to overlook offences, dissipates misunder-

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* אם תפקיד ביד אלקים כל עניניך תגיע אל נחיב הטובה.

If thou dost commit all thy affairs to God, thou wilt ever find the best path.—*Miphchar Hapeninim.*

† כל הנהנה מן הע"הז בלא ברכה כאלו גוזל להקי"בה.

He who enjoys the goods of this world without thankfulness, robs God.—*Berachoth*, xxxv. 2; *Sanhedrin*, cii. 1.

‡ The heart of the wise sees what fools cannot see.

standings, and creates sympathy in others; the latter is like tinder which is readily ignited by the most insignificant movement.*

Do not abuse your wit to offend others, much less to cast ridicule upon what is venerable.†

Tolerate the faults of others without justifying them. Be neither affected, nor embarrassed, nor absent in society.‡ Avoid anger: cool reflection can only take place when you are calm.§ Avoid impertinent curiosity. Do not make an excessive display of politeness; but do not neglect it on the other hand.‖

8. If you go to your work, collect, first of all,

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* It is the duty of humanity to feel a constant desire to promote reciprocal benevolence in society.—Misanthropy, which is the vice diametrically opposed to philanthropy, however, consists of envy, ingratitude, and malice.

If I hear evil spoken, I do not listen: why? because I might construe it worse than it really is.—*Miphchar Hapeninim.*

† כל אדם שיש עליו חן בירוע שירא שמים .

He who obtains the favour of (good) men, certainly fears God.—*Succah*, xlix. 2.

‡ כל אדם שיש בו גסות רוח לסוף מתמעט .

The proud man draws humiliation upon himself at last.—*Sota*, v. 1.

§ No one ought to pray if his mind is not in a tranquil state. —*Erubin*, lxv. 1.

‖ אוי לה לבדה שתצטרך תמיד למחילה .

It is a sad condition to be constantly obliged to ask pardon. —*Nedarira.*

your thoughts; consider what you have to do, and do every thing as well as you possibly can.* Take care not to be always engaged in work, be not too active; for he who tries to do too much, does nothing.†

If you have a tedious, uninteresting work to execute, do not suffer yourself to be affected by despondency and ill humour.‡ Occupy fully your circle of action; for every one is bound to be as useful as possible in the world, and this in his own sphere, which is, so to say, his own peculiar world.§ Introduce order and a reasonable variation in your pursuits; for in this way you will always have pleasure in your exertions.‖ Guard against too great a desire for recreation, or else you will lose all pleasure and love for labour, and waste your precious time. Shun all frivolous conversation, and the

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* It is worth much to avoid precipitation in any undertaking.—*Berachoth*, xx. 1.

† כאילן רב העלים ומעט הפרי .

Many leaves—little fruit.—*Yalkut.*

‡ A person's mind displays itself in his conduct.—*Miphchar Hapeninim.*

§ מעשיך ירחקוך ומעשיך יקרבוך .

Thy own deeds will carry thee to a distance, (cause injury,) and thy own deeds will advance thee.—*Mesachet Edioth*, chap. v. § 7.

‖ A well regulated manner of living is equal to half a man's income.—*Midrash.*

reading of such books as corrupt, instead of improving the mind.* Do not accustom yourself to ambiguous phrases, and avoid particularly all improper or unchaste expressions; for they indicate a deficiency of moral feeling, and often mislead innocent persons to the commission of evil;† and if at any time you do make use of such expressions inadvertently, repair the evil as soon as you can. Never be ashamed of blushing: it is the favourite colour of virtue.‡

9. Thrust yourself not into the society of distinguished people, or of such as consider themselves more distinguished than you are, and be not very familiar with them without great encouragement.§ If you have enemies, strive to remove the cause of the difference between you: do not irritate, nor despise, nor fear them.‖ Give your companion opportunities

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* ישיבת חבורה רעה מקנה מרות הרעות .

Intercourse with the wicked, produces wickedness.—*Miphchar Hapeninim.*

† A man should always express himself in becoming language.—*Pesachim*, iii. 1.

‡ כמה גדולה כוחה של בושה .

O, how great is the worth of shamefacedness.—*Gittin*, xxvii. 1.

§ Let a man choose his associates only from among the good.—*Talm. Baba Kama*, cix. 2.

‖ Do not feel indifferent about the contempt of even ordinary people.—*Megilla*, xv. 1.

of speaking of that with which he is best acquainted, even though it were but to please his self-love.* Guard against the disposition to contradict, when duty and conscience do not incite you to gainsay the assertions of others.—Speak boldly and resolutely, if the public good, duty and conscience require it, without the least hesitation; and in such a case, fear not any injury your speaking might occasion you.† In all other cases, when the object of the dispute is merely to establish who is right, you had better yield the point, however certain you may be of the correctness of what you have advanced.‡ And when you contradict, you should praise whatever good ideas have been advanced by your opponent, and never turn what he says into ridicule.§ Do not make an improper use of your superiority in wit and understanding; these gifts are

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* הרצון והסירוב הם שני קטבים שכל הפעולות סובבים עליהם .

Desire and aversion are two poles around which all human actions revolve.—*Akedat Yitzchak*, cxcv. 1.

† Every controversy which is conducted for justice, and from a fear of God, will at last prevail.—*Aboth*, v.

‡ לעולם יהי אדם רך כקנה ואל יהיא קשה כארז .

A man should always be yielding, like the reed, but not unbending, like the cedar.—*Taanith*, xx. 1.

§ Let thy ear be a mine of good, and thy heart the seat of benevolence.—*Chagiga*, iii. 2.

a knife with which you are to cut bread for the needy, but which you are not to plunge into his heart.*

10. If you are not in cool blood, form no resolution, and leave nothing untried to overcome your excitement. Never entrust another with secrets without necessity. So long as you alone know them, *they* are your prisoners, your slaves; when others know them, *you* are their prisoner, their slave.† Choose your friends with foresight from among the honest, and do all you can to retain them.‡ Anticipate their desires, and be courteous towards them, but do no wrong for the sake of pleasing them. Reprove them in kindness when they do wrong, and overlook readily any little offences which are committed against you.§ Be

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* Rubbing the eye produces tears; touching the heart, excites wrath.—*Ben Syra.*

† If thou hast heard aught, let it die with thee; then it will not hurt thee, be assured.—*Ben Syra.*

"A tale bearer revealeth secrets: but he that is a faithful spirit concealeth the matter."—*Prov.* xi. 13.

‡ השוב שבסוסים צריך לרסן והפקח צריך לעצת הבר .

The best steed needs the bridle, and the most prudent man his friend's advice.—*Nachloth Aboth*, xxx. 2.

§ If thou blowest the spark, it produces flame; if thou spittest thereon, it is extinguished: and yet both these effects issue from the mouth.—*Midrash.*

watchful in your intercourse with others. Love honour without being ambitious. Be not indifferent to an injury against your *outward* honour, that is, your honest reputation; yet know that no one except yourself can injure your inward honour.* Avoid unnecessary quarrels and lawsuits, and give no one cause for offence.†

Be cautious with people who affect much outward friendship and kindness towards you; and generally speaking, with people who obtrude their friendship without being acquainted with you; for one may smile and smile and yet be a knave.‡

11. Be satisfied with what you have, and do not look out for presents. Be economical and make good use of every trifle.§ Lay your money out judiciously. Shun parsimony and avarice on the one hand, and carelessness and extravagance on the other.‖ If you

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* ארם פוקד עון רעהו ומה' יבקש סליחה ?

If thou forgivest not the trespass of thy neighbour, how canst thou ask forgiveness of God.—*Midrash.*

† If thou seest persons quarrelling, say: Here is wood, here is fire.—*Emmanuel* xxxiii. 1.

‡ Heartfelt sympathy wakens the spirit.—*Kimchi.*

§ If thou dost not walk, thou wilt never arrive at thy place of destination; and if thou dost not seek, thou wilt not find.—*Midrash.*

‖ The benevolent man is esteemed, the penurious despised. —*Ben Syra.*

have the care of another's money, employ it in no case for your own behalf:* imagine that you have it not. Be industrious, and seek to increase the value of your possessions through your own exertions.† Be not anxious to buy every thing that is offered to you; place not too high a value on earthly possessions; neither be proud of possessing them, nor envious of those who possess them. Be orderly in all your business, and do not dash heedlessly along on the road of life.—A man's character may be known in the manner of employing his means, in his drinking, and his anger.‡

12. If you are conscious of an inclination which you could not reveal to any one without shame, be on your guard, and obey the warning voice of your conscience. Beware that you excite not the enemy of your virtue, the animal passions inherent to man, by the expression of the eyes, listening to immoral words and songs, or by reading wanton books.§

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* Every one is bound not only willingly, but gratefully to return whatever has been lent him.—*Baba Metzia*, lxxv. 2.

† השנאה שתביא קנאה וחברה שתתערב עמה הרכילות וחולי שתתערב עמו הזקנה ודלות שתתחבר עמו העצלות אין להם רפואה .

Hatred united with envy; a society in which calumny prevails; sickness coupled with old age; poverty accompanied with idleness, are all incurable disorders.—*Emmanuel*, xciii. 1.

‡ Wealth without a judicious application, is food without salt.—*Miphchar Hapeninim*, xxiv. 2.

§ Eyes and heart are two recruiting officers of sin.—*Talm. Hieros. Berachoth*, i. 3, 2.

Abhor coarse jokes, they generally degenerate into immorality.* Be serious in whatever you do; and consider nothing as a trifle which in the least militates against decency.† Think not—"Just in this will I indulge, just so far and no farther; for sinning will render you daily bolder, more negligent, more exposed, and withdraw you more and more from God.‡ Do therefore not trust yourself; for you may fall sooner and deeper than you imagine.§ Be respectful, modest, and decent in your person, even when you are entirely alone.‖ Do nothing of which you would have to be ashamed before the all-seeing eye of God. Practise self-denial even in early youth. Learn to conquer yourself in things even that are allowed, that you may be able to overcome your inclination when it is more difficult, though

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* To profane one's lips with unchaste expressions, is like bringing swine into the holy of holies.

† חטא קטן לגדול נקרא גדול.

Even a small sin is great in him who is great.—*Orchoth Chayim*, xii. 1.

‡ לעולם לא יביא את עצמו לידי נסיון.

Man should take care not to place himself in the power of temptation.—*Talm. Sanhedrin*, xx.; *Keli Yakar*, ccxcii.

§ A giant is often killed by a fly.—*Emmanuel*, lv. 2.

‖ מהו הצניעות? שיתבייש האדם מעצמו.

‖ He only is truly modest who can feel ashamed when alone. —*Miphchar Hapeninim*.

necessary—when you ought to deny yourself a forbidden pleasure. Resist immediately at its beginning every temptation, or else it will be too late; for you will be too weak, and will be lost.*

13. Avoid idleness as being the parent of vice.† Do not spend more time in bed than is required for sleep.‡ If you cannot sleep, try to employ your reason more than the imagination. Think of God, of the destiny of man, and pray. Avoid the dangerous opportunity to sin. To expose one's-self voluntarily to danger, is also a sin. Flee from wicked company; it is more dangerous and infectious than the plague.

"My son, if sinners entice thee, consent thou not. My son, walk not in the way with them; refrain thy foot from their path:

"And they lay wait for their *own* blood; they lurk privily for their *own* lives." Prov. i. 10, 15, 18.

Most of the young who are corrupt were made so

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* כיון שעבר ארם עבירה ושנה בה הותרה לו .

If a person accustoms himself to transgressions, they will appear to him as if unforbidden.—*Sota*, i.

† Forest trees rustle more than those which bear fruit.—*Yalkut*.

‡ This is worthy of the particular attention of parents and guardians who have the welfare of their children and wards at heart: it is, with justice, called by the learned Pædagogue, "the bed of sin."

by bad company. Lend no ear to vicious people when they say, This or that is no sin. Never suffer ridicule upon innocence and piety to lead you astray; for notwithstanding what the wicked say, they must in their hearts esteem you, and abhor their own vices. Be not misled by evil example; never think "others do it too."* If others precipitate themselves into an abyss, should you therefore do so likewise? Imitate not the great, but always the good alone. There are many little people with the appearance of greatness—people whose bodies and outward circumstances are gigantic, but who are cripples in their souls. If you are in a house where you cannot resist or avoid inducements to sin, leave it as soon as possible, whatever sacrifices it may require.† You should of necessity put your trust in God, and He will certainly reward your virtue.

14. Receive mild reproof from every one with gratitude.‡ Suffer no one to trample upon your

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* Seek for distinction only among the honest and pious.—*Talm. Ketuboth*, ciii. 2.

† שאל מי שנסה את הדבריס ויתן לך בחנם מה שקנה ברמים יקרים .

Ask him who has tasted the thing, (experience of sin,) and you will receive gratuitously what he has dearly bought.—*Emmanuel*, xcv. 1.

‡ חבר שיגיד לך מומך בינו לבינך בכל עת שיפגעך טוב לך מחבר שיתן לך בכל עת שיפגעך דינר זהב .

A friend who, as often as he meets thee, tells thee of

rights with impunity. Never commit any act if you are at all doubtful of its legality or propriety. Accept no favours that you can dispense with.* Complain and groan not greatly on account of pain or worldly losses; for it is unworthy of rational beings, since it shows that they are not masters of themselves. Make the best of every circumstance of life in which you may be placed, and put your trust in Providence. Spare no pains to acquire and retain peace of mind, the greatest of blessings.† The understanding, the will, and the deed should always act in unison. Honour in the persons of your superiors, the representatives of God on earth. Obey their regulations willingly, and resist all evil desires and sensual inclinations which might counsel disobedience. Show to thy parents as long as they live the most reverential tenderness, becoming obedience, and effective gratitude.‡

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thy failings in the presence of but four eyes, is better than one who, as often as he meets thee, presents thee with a gold piece. —*Miphchar Hapeninim.*

* Even in indigence preserve thy honour, and acquire meritorious deeds for thy portion.—*Ben Syra.*

† Patience is the best counsellor, and meekness the best assistant.—*Emmanuel*, lxxv. 2.

‡ The fool causes his parents grief, vexation, and suffering. His father is like a man who has a superfluous finger, with which he knows not what to do; if he cuts it off, it causes him pain; if he leaves it, he retains his defect.—*Emmanuel*, xcvii. 1.

How gladly would you at some future day, when your parents are locked up in the cold bosom of their mother earth, return the love which they have shown, and the sacrifices which they have made for you; but it will then be too late, and it will then be only in your power to reward by your virtuous actions those who have early gone to their glorious home. Remember this equally with regard to all those who provide for your support.

Ever show reverence to grey hairs!—

*Let the rectitude of your heart be shown by the bed of the sick and suffering, in kindness, forbearance, and assiduity to promote their spiritual and bodily welfare.** (Happy he who assists the poor! In misfortune the Lord rescues him; the Eternal supports him on a safe resting-place; He smoothes his bed in sickness.) See *Biur* to Psalm xli. 2, 4.

In the married state recognise and observe the holy relationship of matrimony, and be faithful to your partner and offspring till death. The husband rules, supports, and protects the household; the wife arranges, attends and cheers it. He manages abroad, she at home. On him depends the great, she oversees the minute (often the most wearisome) affairs. He bears, she beautifies the whole. He leads gently

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* Leave the weeping not uncomforted, and mourn with the mourner.—*Ben Syra.*

on the way, she willingly follows. He should be her head, she his ornament.

15. As a master be just, equitable, mild, and grateful, and careful of the well-being of your inferiors; remember that you too have a Father in heaven. As a servant obey any proper order which is given you; participate in the sorrow and joy of your employers; be modest in your requests, respectful in word and deed, and sincere in your promises.*

As a pupil strive to reward the faithfulness of your teacher, by being desirous of learning,† docile, modest, and grateful.‡

As teacher,§ be observing, zealous, and patient,

* He who makes a promise to his neighbour and does not keep it, is deficient in faith.—*Choshen Hamispat*, Art. cciv. § 8.

† אל תשיח שום שיחה בבה"מ והט אזניך ושמע דברי הכמים ואל תהי בו לכל דבר .

Talk not the least in school, incline thy ear, hear the words of thy teacher, and consider nothing unimportant.—*Orchoth Chayim*, vii. 1.

‡ He who deceives people (abuses their confidence) sins as much as if he would deceive God.—*Midrash.*

§ Zealous teacher! on this earth where nature formed the first paradise of man, beware of acting the part of the tempter in giving to innocence a knowledge of good and evil; and since you cannot prevent the child from learning by outward examples; limit all your attention to impress these examples on his mind in a form which is suitable to him.—*Rousseau's Emil*, book 2, page 118; from J. B.

and endeavour above all things to influence your pupils by your own example.* Bestow approbation on the meritorious, incite the backward to emulation, encourage the timid, reprove the passionate, treat the infirm tenderly, spare the weak, give advice to the unmannerly, direct those who do wrong, sympathize with the wicked, honour those who return to duty, reward those who give, make those glad who must receive, and do not condemn or reject any one of your scholars.—If you have follies to reprehend, misconduct to correct, crimes to punish, do not yield to the impulses of blind impetuosity;† but reflect that the guilty too are human beings.‡

Let your anger be solely directed against the sin, but strive to make the sinner better. In youth shun the temptations to which youth is exposed, and as an old man, the weaknesses of age.

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* נעים דברים מפי עושיהן .

Well sound the words from the lips of those who themselves act in accordance with them.—*Sepher Hamaaloth*, lxxxvii.

† "Make no friendship with an angry man; and with a furious man thou shalt not go: Lest thou learn his ways, and get a snare to thy soul."—*Prov.* xxii. 24, 25.

The choleric man is not suitable for the office of teacher.—*Aboth*, ii.

‡ אחרית כל קטטה הרטה ואחרית כל ענוה שלום .

Every dispute is followed by regret, and the end of meekness is peace.—*Talkut.*

Be reverential to the aged,* and courteous to the young.† Be obliging towards acquaintances,‡ kind and hospitable to all men.§ Be serviceable to your neighbours, and always cultivate peace with them.‖ Be unassuming towards your fellow-labourers;¶ and ever display a due public spirit towards your countrymen.**

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* Not only through the laws of nature does the Creator direct us to revere age, but He also commands it expressly in the text of Holy Writ.—*Vayikra Rabba*, Sect. xi., p. 177.

"Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: I am the Lord.—*Lev.* xix. 32.

"Then the moon shall be confounded and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously."—*Isaiah*, xxiv. 13.

Compare: Exod. iii. 16, 18; Num. xi. 16, 17; xxiv. 1.

† Be tender in thy intercourse with youth.—*Aboth*, iii.

‡ Receive every person with friendship.—*Aboth*, i.

§ The pleasure which a man enjoys alone, is not true pleasure. —*Midrash.*

‖ איזהו חולי רע? שכן רע .

A bad neighbour is a bad disease.—*Miphchar Hapeninim.*

¶ כל המתיהר אם חכם חכמתו מסתלקת ממנו .

Whatever man, though wise, is proud towards his fellow-labourers, will be forsaken by wisdom.—*Pesachim*, lxvi. 2.

** במדה שאדם מודד מודדים לו .

A man is paid in the measure with which he measures to others.—*Midrash.*

Live in friendship with your kindred;* yet suffer not the bonds of consanguinity to weaken those of justice.

Be yielding, though not cringing towards superiors, and condescending without familiarity towards all men.† Cling with disinterested fidelity to your friends, whom you should choose only with great caution.‡

Do not regard every one as an enemy who vexes you.§

Forgive willingly those who grieve you, and seek to weary them with kindness.‖

Do more than you speak.¶

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* כל שנאת חנם וחלוק הלבבות אין השכינה שורה ביניהם .

Wherever there is unmerited hatred, (hatred of man is never merited,) and division of hearts, the spirit of God is wanting.

† Of him who is haughty, the word of God is: I and he cannot dwell in one world. *Sota*, v. 11. The stranger and the native, the rich and the poor, are honoured only by the fear of God.—*Ben Syra.*

‡ Look upon that friend who is inconstant in his friendship, as an enemy, and never trust him.—*Miphchar Hapeninim.*

§ הוי דן את כל האדם לכף זכות .

View the actions of all persons on the favourable side.—*Aboth* i.

‖ By what means should a man be revenged on his enemy? By conferring on him many benefits.—*Miphchar Hapeninim.*

¶ The righteous promise little and perform much; the wicked promise much, but do not perform a little even.—*Baba Metzia*, lxxxvii. 1.

View men as they are, not as they should be.*

Adopt a plan of life founded on religion and virtue.†

Whenever we fall, we fall by sensuality, vanity of our wisdom, and pride.‡

*There is but one truth, but error is a thousandfold.*

Without contest there is no victory; so also there can be no joy without temporary suffering.§

*Every thing is bad, which stands in the way of your union with God.*‖

*Every act and thing, and these alone, are good which promote your union with God.*

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* If what thou desirest does not happen, then desire what does happen.—*Zeror Hayagon*, vii. 2.

† כל מעשיך יהיו לשם שמים .

All thy actions should be performed from pious motives.—*Aboth*, ii.

‡ If thou hast learned much, then let others enjoy it with thee; because for this thou wast created.—*Aboth*, ii.

§ גירושי תבל הם נשואי העולם הבא .

Those who suffer with patience in this world are heirs of the future.—*Emmanuel*, xcvi. 2.

‖ היקלקל עבד מלאכת חקו ורוח המושל לא תמאסנו? היתהלך איש את ארוניו בכלי דעת והוא לא שונא לו ?

Can a servant transgress his duty without losing his master's favour? Can any one deceive his ruler without becoming the object of his aversion?—*Bechinoth Olam*, chap. ix.

THE END.

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